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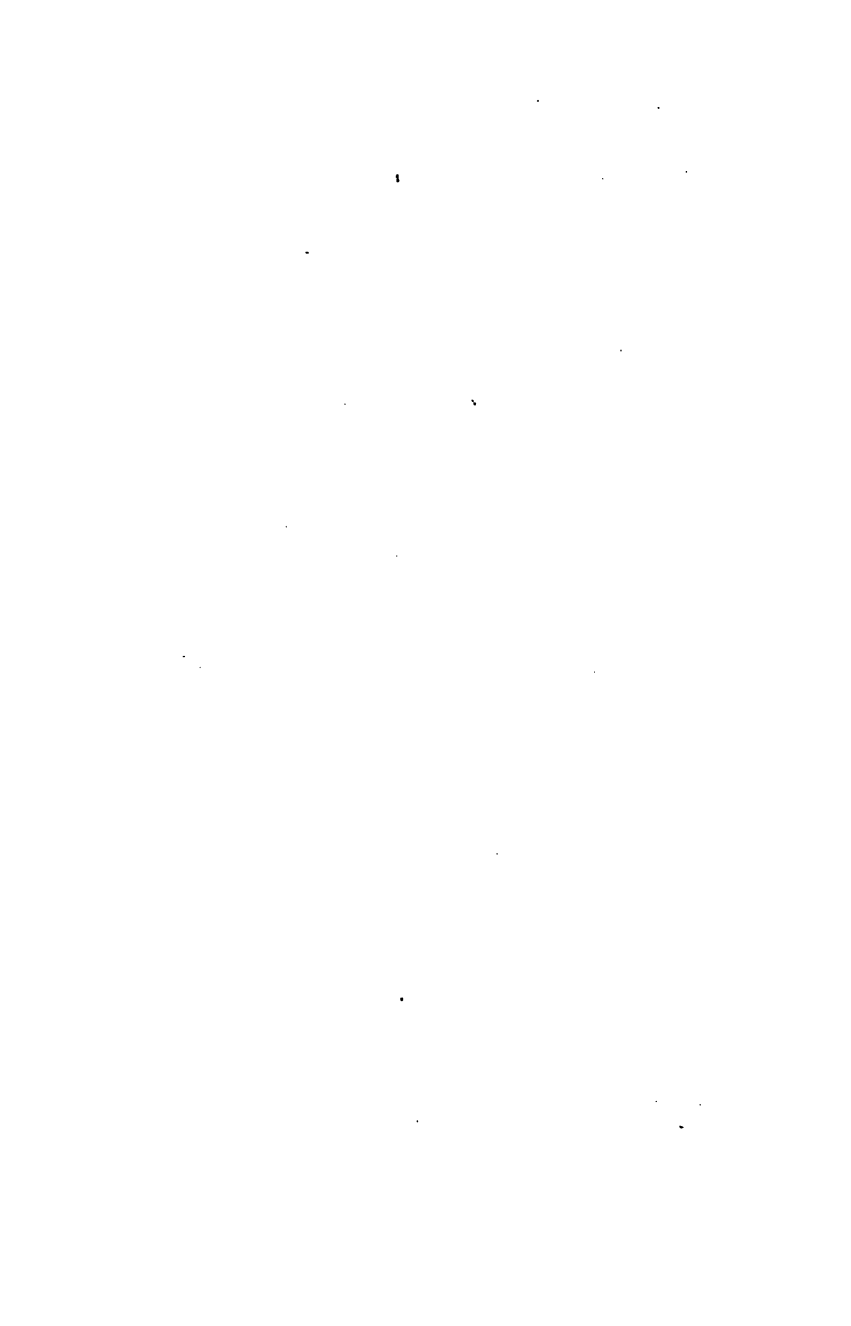
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# A CASKET OF JEWELS:

OR

## MEMORIALS

OF THE

LIFE, LABOURS, AND TRIUMPHANT DEATH

OF THE LATE

MISS ELLEN WEBSTER,

OF STRENSALL.

COLLECTED BY HER SISTER ANNIE.

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**Third Thousand.**

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HELMSLEY:

W. ALLENBY, PUBLISHER, "RYEDALE PRINTING OFFICE,"  
AND MAY BE HAD OF ALL BOOKSELLERS.

1880,



## P R E F A C E .

—:O:—

**A**FTER the death of Ellen there was a general desire expressed amongst her friends to have some memorial published, so that her memory might be held in grateful and lasting remembrance, and that others might see how God honours those who honour Him.

It is regretted that she kept no diary of her private experience, but only a record of some of the places she visited, the texts she preached from, and the number of persons who professed to obtain salvation.

Some of the most interesting and valuable jewels of which this casket is principally composed were gathered by her Sister Annie, who has laboured



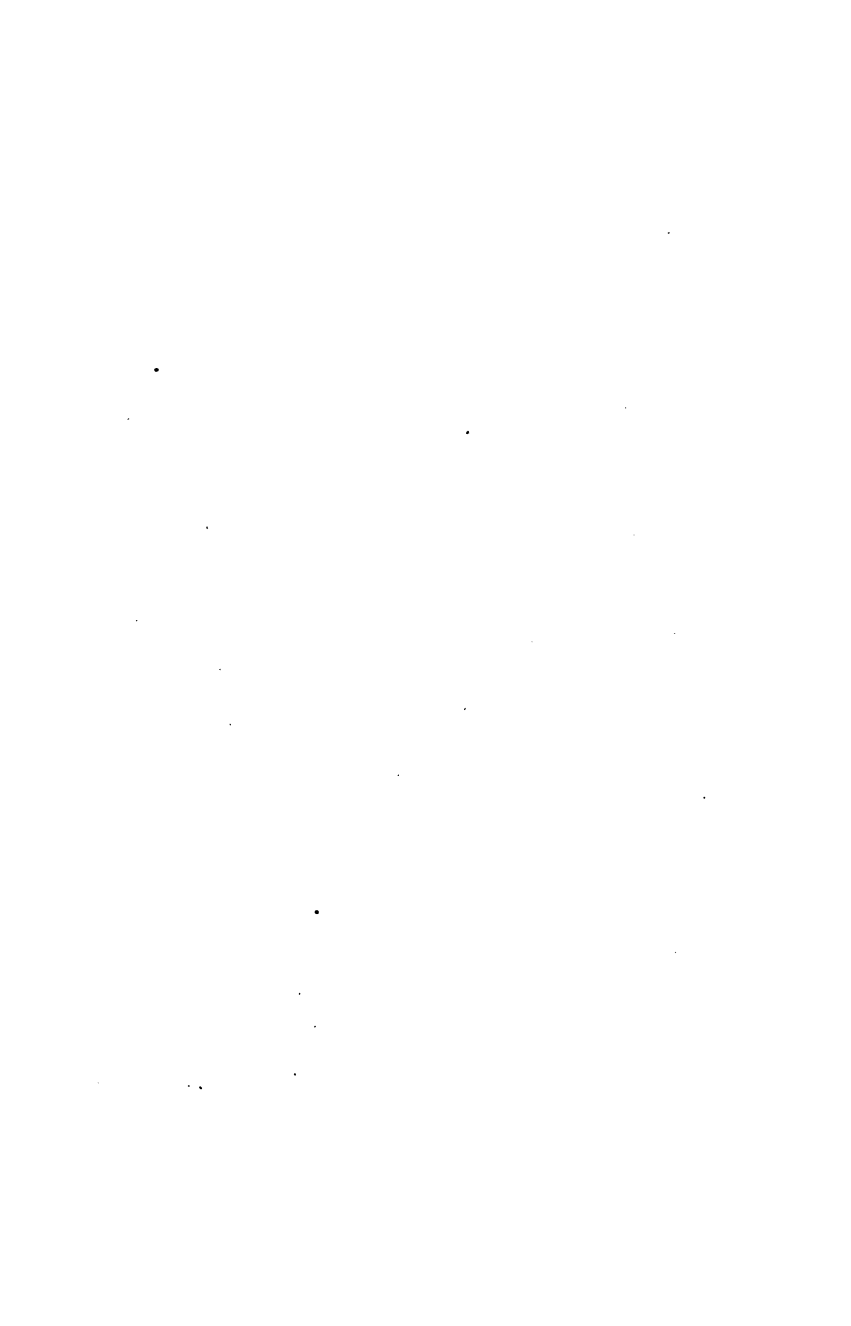
successfully as an Evangelist for the last four years. The last prayer of her beloved sister was the means of drawing her into this blessed work; and it is remarkable to note, that from the same pulpit that Ellen preached her last sermon Annie preached her first. Thus the mantle of the one adorns the other. She has visited most of the places where Ellen laboured, and obtained from the brethren who assisted her an accurate account of her toils and successes, therefore, they are not based upon supposition, but are authentic and reliable. In a few instances the grammatical construction of sentences has been altered, but the true meaning has been invariably retained.

A few appropriate remarks and anecdotes, selected from some of the best authors, have been inserted, with a view to make this little work as instructive and profitable as possible.

The communications of Christian friends are hereby acknowledged, and now this little Casket, or Memoir, is sent forth on its humble mission to the Church and the world. Praying that the Divine blessing may rest upon all who may peruse its pages, hoping it will be the means of strengthening young converts in the way to Heaven, of restoring many wanderers to the Saviour's fold, and of inducing believers to a full consecration of themselves to the service of God, is the sincere prayer of the author.

October 12th, 1880.





# INDEX.



## CHAPTER I.

	PAGE
The Natural Jewel ... ..	9

## CHAPTER II.

The Spiritual Jewel ... ..	18
----------------------------	----

## CHAPTER III.

The Chosen Jewel ... ..	29
-------------------------	----

## CHAPTER IV.

The Consecrated Jewel ... ..	37
------------------------------	----

## CHAPTER V.

The Useful Jewel ... ..	68
-------------------------	----

## CHAPTER VI.

The Rare Jewel ... ..	97
-----------------------	----

## CHAPTER VII.

The Tried Jewel ... ..	121
------------------------	-----

## CHAPTER VIII.

The Remembered Jewel	...	...	...	126
----------------------	-----	-----	-----	-----

## CHAPTER IX.

The Numbered Jewel	...	...	...	149
--------------------	-----	-----	-----	-----

## CHAPTER X.

The Summary of Character	...	...	...	155
--------------------------	-----	-----	-----	-----

## CHAPTER XI.

The Final Address	...	...	...	159
-------------------	-----	-----	-----	-----





## CHAPTER I.

### THE NATURAL JEWEL.

THE Bible contains an interesting account of many precious stones, gems and jewels. The breast-plate of the Jewish high-priest was made of fine linen, and beautifully ornamented with threads of gold, of blue and scarlet. It was made square, each side being about a span long. In the front of it were four rows of Jewels. The first row was a sardius, a topaz, and a carbuncle; the second row was an emerald, a sapphire and a diamond; the third row a ligure, an agate, an amethyst; and the fourth row a beryl, an onyx, and a jasper, each set in gold. The stones bore the names of the children of Israel, twelve, according to their names, like the engravings of a signet. "Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth."—Ex. xxviii, 10. The following is the order in which they were generally placed by

the Jews. Upon a Sardius or Ruby was engraven Reuben; a Topaz, Simeon; a Carbuncle, Levi; an Emerald, Judah; a Sapphire, Issachar; a Diamond, Zebulan; an Agate, Naphtali; an Amethyst, Gad; an Onyx, or Sardonyx, Joseph; and a Jasper, Benjamin.

The Sardius, or sardis stone is defined to be a precious stone of a blood-red colour, the best of which come from Babylon, The Ruby is called a beautiful gem of a fine deep red colour. It occupies the first place in the first row of Jewels.

St. John in his beautiful description of the heavenly city, the New Jerusalem, mentions the twelve different kinds of Jewels with which those foundations were garnished. The Ruby stood *first* on the breastplate of the high-priest, and *sixth* among the jewelled foundations of the heavenly city. The reason why the ruby was called sardius was because it used to be sometimes found near the city of Sardis, in Asia Minor. It is sometimes called a carbuncle. This means a little coal when it is burning and all in a glow.

The Topaz is described as a precious stone of a pale dead green, with a mixture of yellow, sometimes of a fine yellow; and hence it was called *chrysolite* by the ancients, from its gold colour.

The Carbuncle is spoken of as a very elegant gem of deep red colour, with an admixture of scarlet. From its bright lively colour it had the name carbun-

culus, which signifies a little coal. When it is held before the sun it appears like a piece of bright burning charcoal. It is found only in the East Indies, and there but rarely.

The Emerald is said to be one of the most beautiful of all the gems, and is of a bright green colour, without any other mixture. The true oriental emerald is very scarce, and is only found at present in the kingdom of Cambey.

The Sapphire is a precious stone of a fine blue colour, next in hardness to the diamond.

This jewel was the fifth among the jewels in the breastplate of the Jewish High-priest; and the second among the foundation stones of the heavenly Jerusalem. The ruby is considered by most mineralogists of the same genus; so is also the topaz; hence we cannot say that the sapphire is only of a blue colour; it is *blue*, *red*, or *yellow*, as it may be called *sapphire*, *ruby*, or *topaz*; and some of them are *blue* or *green*, according to the light in which they are held; and some white.

A lady in London has two which are said to be worth nearly £40,000 each. We read in the book of Exodus that when Moses went up to the top of Mount Sinai, God wrote, with His own finger, the ten commandments on two tables, or slabs, of stone, and gave them to Moses. The Jewish writers tell us that those tables, on which the commandments were written,



were composed of this very jewel. They were slabs of sapphire. How beautiful they must have looked! How precious and valuable they must have been!

"Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink. And the Lord said unto Moses, come up to me into the mount, and be there, and I will give the tables of stone, and a law, and commandments which I have written that thou mayest teach them." Ex. xxiv, 9—12.

The Diamond is only mentioned in three places in the Bible. It is, however, the hardest as it is the most valuable, of all the precious stones hitherto discovered and one of the most combustible substances in nature.

The diamond will cut glass. We have often seen the glazier, when a pane of glass was too large, put his rule upon it, draw his diamond across it, and cut a piece off, almost as easily as we could cut a piece of paper with a penknife. Take a diamond in your hand, and you can write your name on a pane of glass, and when it is once written there, no one can rub it out.

The diamond is the most brilliant of all Jewels, and when brought in contact with the rays of light,

its reflex power scatters or throws them back. It does not keep to itself the light that God sends it, but gives it to others, that they may see and enjoy it.

The Ligure is said to be the same as the Jacinth or hyacinth; a precious stone of a dead red or cinnamon colour, with a considerable mixture of yellow.

The Agate is a stone that assumes a variety of hues and appearances. It is so variously figured in its substance, that it seems to represent the sky, the stars, clouds, earth, water, rocks, villages, fortifications, birds, trees, flowers, men and animals of different kinds.

It has a *white, reddish, yellowish* or greenish ground. It is the lowest in value of all the precious stones.

The Amethyst is a gem generally of a purple colour, composed of a strong blue and deep red. The oriental amethyst is sometimes of a stone colour, though some are purple, and others white like diamonds. It was the ninth Jewel on the breast-plate, of the Jewish high-priest, or the last Jewel in the third row. In the foundations of the heavenly Jerusalem, it was the last of the twelve jewels spoken of. The name of this jewel is of Greek derivation, and it means *not to intoxicate*.

The Beryl has been described as a pellucid gem of a *bluish green colour*, found in the East Indies, and about the Gold mines of Peru. But some of the most learned mineralogists and critics suppose the *chrysolite*

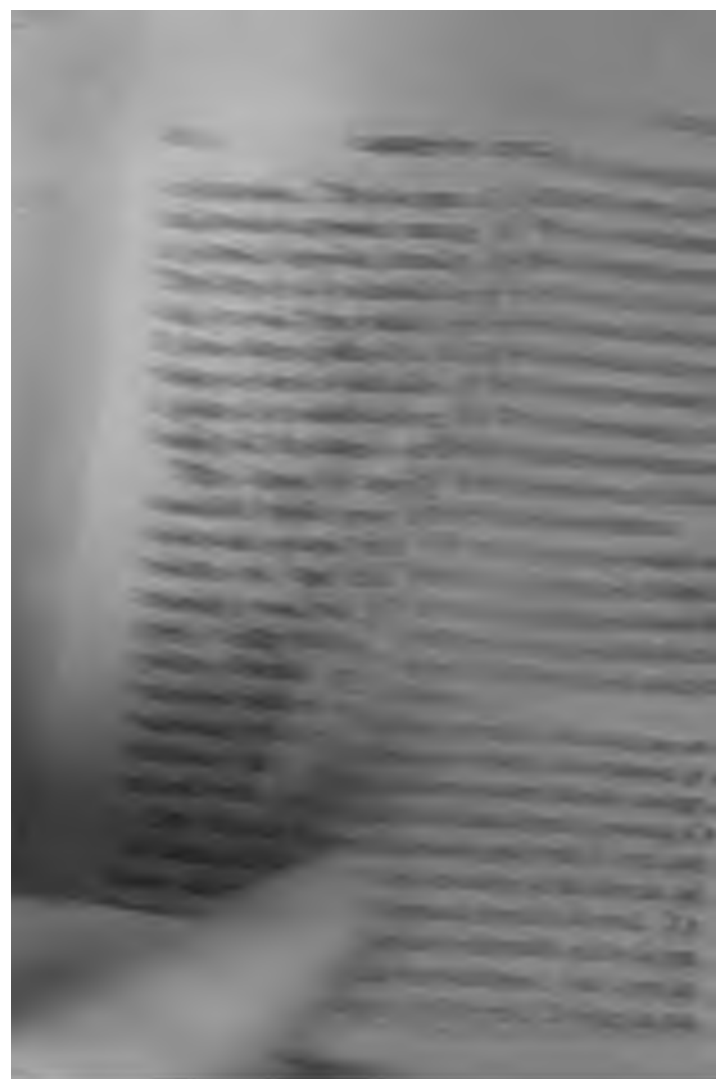
to be meant. This is a gem of a *yellowish green* colour, and ranks at present among the Topazes. Its name in Greek, *chrysolite*, literally signifies the *golden stone*. The Onyx is of a *darkish horny* colour, resembling the *hoof* or *nail*, from which circumstance it has its name. It has often a plate of a *bluish white* or red in it, and when on one or both sides of this white there appears a plate of a *reddish* colour, the Jewellers, says, Woodward, call the stone a *sardonyx*.

The *Jasper* is usually defined a hard stone, of a beautiful *bright green* colour, sometimes *clouded* with *white* and *spotted* with *red* or *yellow*. Mineralogists reckon not less than *fifteen* varieties of this stone; namely, *green*, red, yellow, brown, violet, black, bluish grey, milky white, *variegated* with green, red and yellow clouds; green with red specks; veined with various colours, apparently in the form of letters; with variously coloured zones; with various colours mixed without any order; with many colours together; mixed with particles of agate.

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Jewels are made of precious metals, and often used by those who move in the higher classes of society, as suitable and valuable ornaments of dress, to adorn their person. Sometimes they are given as presents to persons as a token of the high esteem in which they are held. The Jewel was one of the presents which Abraham sent by his servant when he went in search of a wife for his son Isaac, and he found Rebekah, and made her presents. In Gen. xxiv. 22-27, it is recorded thus, "And it came to pass as the camels had done drinking, that the man took a gold earring of half a shekel weight, and two bracelets for her hands of ten shekels weight, of gold ; and said, whose daughter art thou ? tell me, I pray thee : is there room in thy father's house for us to lodge in ? and she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. She said moreover unto him, we have both straw and provender enough, and room to lodge in. And the man bowed down his head, and worshipped the Lord." These presents were given to Rebekah in token of respect. The margin calls it a *Jewel for the forehead* ; Dr Clarke says, that this could not be an earring is very probable from its being in the *singular number* ; but it most likely means a Jewel for the nose, or nose-ring, which is in universal use



by the shedding of his precious blood on the cross. Peter says, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver or gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot; Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." Christ says, "the kingdom of heaven is like unto a merchant-man, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it." Eternal salvation from sin and its consequences is the supreme good of men, should be sought after above all things, and prized beyond all that God has made.





## CHAPTER II.

### THE SPIRITUAL JEWEL.

IN the Scriptures various names and titles are given to the Saints. They are called, "children of God," "children of Zion," "children of light," "the elect of God," "epistles of Christ," "a chosen generation," "a royal priesthood," "a holy nation," "a peculiar people." "Faithful brethren in Christ," "fellow citizens," "fellow heirs," "fellow servants," "and friends of God." "Heirs of God," "joint heirs with Christ," "heirs of salvation," "Kings and Priests unto God." "Lights of the world," "a city set on an hill," "and the excellent of the earth." They are also compared to trees because of their growth and fruitfulness. "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither; and whatsoever he doeth shall prosper." Psa. i. 3. "The righteous shall flourish like the Palm tree: he shall grow like a Cedar in Lebanon." Psa. xcii. 12. Christ-

ians must grow and be fruitful. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter iii. 18.

They are called "Pillars in the temple of God;" and "the ransomed of the Lord," they are God's "special people," "vessels unto honour," and witnesses for God."

In Daniel xii. 3. They are compared to the stars. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever."

In Matt. xiii. 43., they are compared to the sun. "Then shall the righteous shine forth as the sun in the kingdom of their father."

In another place they are compared to the sparkling *dew drops*, that stand so thick on the flowers of the garden, on a fine summer's morning, making the whole garden look so fresh and beautiful. The Lord when speaking by the prophet Micah says, "And the remnant of Jacob shall be in the midst of many people as a dew drop from the Lord, as the showers upon the grass, that tarrieth not for man nor waiteth for the sons of men." Micah v. 7.

Again, they are compared to the dove, because it is harmless; and to the lion because it is bold. But in Malachi iii. 17. God compares His people to Jewels. "And they shall be mine saith the Lord of hosts, in that day when I make up my jewels:" This teaches



us that the Great Head of the Church has something, even in this evil world, on which he sets a high and peculiar value, and which is more precious to Him than shekels of silver or measures of the finest gold.

Ellen, was one of God's spiritual Jewels. She was the second daughter of Anthony and Jane Webster, and was born May 11th, 1857, at Linton-on-Ouse, a small village situated about ten miles from the ancient city of York. Her parents were very industrious and respectable. Her father's motto was, "diligent in business and fervent in spirit, serving the Lord." When Ellen was a little child she was remarkably intelligent and interesting. She began to attend the day school at the early age of five years; she soon won the affections of the scholars, and became a general favourite among them. She loved her books, and took a special delight in learning her lessons. She mastered her lessons with considerable ease; daily manifested a great desire for reading, and her thirst for knowledge became intense. She soon made considerable progress, and was able to read the New Testament when young. And when she became more familiar with the teachings and doctrines of the Bible, she made it the guide and companion of her life. She not only read the precious book for her own personal edification, but she delighted to read it for the spiritual benefit of others. Sometimes, when her father was reading the Scriptures, she would come

and sit at his feet, that she might learn something from the sacred volume. Like our blessed Saviour when He was sitting in the Temple amongst the Jewish doctors, both hearing and asking them questions.

She appeared to be so deeply interested in the history, biography, doctrines, precepts, examples, and miracles of the inspired volume that she could not rest until she had made herself fully acquainted with them. She read the Bible through before she was nine years of age, and made a practice of carrying it in her pocket, but, as soon as she had attended to the little duties in domestic life, she would improve her leisure time in reading the word of God. An excellent and commendable practice. May all the young women who read her life, copy her noble example. When she was between eight and nine years of age, she was laid aside for several months, by a severe affliction. The doctor having given up all hopes of her recovery, her life was despaired of. But during these months of severe suffering the Bible was her companion, comfort, and consolation both by day and night. This she kept beneath her pillow, and when she could bear to read it, she gladly availed herself of the privilege; but when she was too weak for this exercise, she kindly asked her friends to read a few verses, or a chapter. This shows how dearly she loved and prized the word of God. When she was able, she

often repeated those blessed words of the Saviour, "Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of God." When any of her friends and neighbours came to see her, they were surprised to hear her repeat so many beautiful passages of Scripture ; and to see her so perfectly resigned to the will of God.

When asked if she would like to get better, she replied "I am willing to submit to the will of God." How grand to see and hear a young disciple of the Lord Jesus so completely resigned to His will, that she could say, "not my will, but thy will O God, be done."

During the time this precious Jewel was in the furnace of affliction, her pious father prayed for her every day ; and we are of opinion that the peaceful state of her mind was a direct answer to prayer. James says, "The prayer of faith shall save the sick, and the Lord shall raise him up." So it was in this case ; prayer was offered by the believing father, and it prevailed, through the intercession of Christ. She began gradually to recover from her affliction ; and ultimately she was restored to her wonted health. As soon as her health would permit, she resumed her school duties, and manifested a strong desire for knowledge. She took her Bible with her, and as soon as an opportunity presented itself, she would with delight peruse its sacred pages. She has often been seen by the neigh-

bours gathering a number of children round about her, under a tree, and then take her well worn text book out of her pocket, read a portion, and explain it, in the best way she could.

But she was not so highly favoured as many young girls are now, who have the privilege of going to a good Sunday School, and sitting under a faithful and instructive ministry.

She only had the privilege of attending divine service once a fortnight, on Sunday afternoons, which was conducted by the Wesleyan Reformers. Though her means of spiritual culture were very limited, she highly appreciated and thoroughly enjoyed them.

In the year 1870 her parents removed from Linton-on-Ouse, to Strensall, a village about six miles from York. Her father joined the Wesleyans, and afterwards became a useful class leader, and teacher in the Sunday School.

After she was restored to health, the probability is that she did not join the class. and consequently lost that sweet peace of mind that she enjoyed during her affliction. However an interesting account of her early conversion, is given, which was written by herself. She says, "I spent the earlier part of my life at Linton. At that time the Wesleyan Reformers held religious services in a place they had fitted up for that purpose ; and my dear father having been a member for many years, I was led to the house of God by him, as soon

to be meant. This is a gem of a *yellowish green* colour, and ranks at present among the Topazes. Its name in Greek, *chrysolite*, literally signifies the *golden stone*. The Onyx is of a *darkish horny* colour, resembling the *hoof* or *nail*, from which circumstance it has its name. It has often a plate of a *bluish white* or red in it, and when on one or both sides of this white there appears a plate of a *reddish* colour, the Jewellers, says, Woodward, call the stone a *sardonyx*.

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we see the workings of the Holy Spirit drawing her from the world, and leading her to the fountain of true blessedness. By searching the Scriptures, she became more fully acquainted with the will and mind of God, and her duty in relation to Him. She tried to shun the appearance of evil, by laying aside every weight and the sin which would so easily beset her, and hinder her from walking in the good old way. She put away every ornament of dress which was likely to encourage pride, and bring reproach upon the Church of Christ. She was very diligent at all the means of grace; and those often proved wells of salvation to her soul, from whence she drew living water. In early life she dedicated herself fully to God, determined to know nothing among men but Christ crucified, and could say with Paul, "Yea doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."—Phil. iii. 8.

A few months after she became a member of the Primitive Methodist Society, at Strensall, in the York Station, her mind became overcast with clouds of darkness and unbelief; but she knew the way to a throne of grace, and she could rely upon the testimony of John who said, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." At this time, she was conscious

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Dr. Clarke says, "In examining what has been said on these different precious stones by the best critics, I have adopted such explanations as appear to me to be best justified by the meaning and use of the original words; but I cannot say that the *stones* which I have described are precisely those intended by the terms in the Hebrew text, nor can I take upon me to assent that the *tribes* are arranged exactly in the manner

intended by Moses ; for as these things are not laid down in the *Text* in such a way as to preclude all mistake, some thing must be left to conjecture."

Jewels are made of precious metals, and often used by those who move in the higher classes of society, as suitable and valuable ornaments of dress, to adorn their person. Sometimes they are given as presents to persons as a token of the high esteem in which they are held. The Jewel was one of the presents which Abraham sent by his servant when he went in search of a wife for his son Isaac, and he found Rebekah, and made her presents. In Gen. xxiv. 22-27, it is recorded thus, "And it came to pass as the camels had done drinking, that the man took a gold earring of half a shekel weight, and two bracelets for her hands of ten shekels weight, of gold ; and said, whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in? and she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. She said moreover unto him, we have both straw and provender enough, and room to lodge in. And the man bowed down his head, and worshipped the Lord." These presents were given to Rebekah in token of respect. The margin calls it a *Jewel for the forehead* ; Dr Clarke says, that this could not be an earring is very probable from its being in the *singular number* ; but it most likely means a Jewel for the nose, or nose-ring, which is in universal use

but as a Son in His own house, in that He could confer it upon others, and invest them with it ; for He could give this power even to the weak and foolish.

Before Christ made choice of His apostles, He went out into a mountain to pray, and continued all night in prayer to God. " And when it was day, he called his disciples ; and of them he chose twelve, whom also he named apostles." These apostles were chosen out of those persons who had been converted under His ministry, and were members of His church.

There is no wonder that the Apostles were favoured with such extraordinary success ; because they had been brought to a saving knowledge of God themselves. And as Christ had sent them to preach His gospel, He would continue to accompany their preaching with the power of His Spirit, and make it the power of God unto salvation. Hence He gave them His royal commission, " Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you : and lo, I am with you alway, even unto the end of the world. Amen."

Those whom men have sent since Christ made choice of His apostles, without the appointment of God, have done no good. The choice still continues with God, who, knowing the heart, knows best who are proper persons for the ministry.

Ellen Webster, was chosen by the great Head of the Church, to be one of His Jewels, and to labour in *His* vineyard : having a strong conviction that it was her duty to exhort sinners "to flee from the wrath to come." At the urgent request of the members of *the Society*, she made her first effort in a cottage, at the close of a Class Meeting, in the year 1873. She selected for her motto, "Set thine house in order, for thou shalt die and not live." She spoke with great liberty and power ; and the members and friends were highly delighted with the service.

The first public service that she conducted was held on "Christmas Day" of the same year. At that time she was only sixteen years of age. The service was a success ; the people were highly pleased who heard her, and were anxious to know when she would hold another service.

The second service that she held was in Mr. Gell's house, which was densely crowded. This has been spoken of, by those who were present, as a refreshing season from the presence of the Lord. In the prayer meeting, which was held after the service, a few penitents sought and found peace with God through Christ. At that time the cause of God was very low at Strensall, only five members in society.

When the Rev. C. Stockdale, was stationed in the York Circuit, the first time he preached at Strensall, was on a week night, in Mr. Gell's, house, Ellen was

present, and seemed to enjoy the service. At the close, one or two of the members were requested to pray, and she was one who responded. It was highly delightful to hear one so young as she was, so naturally gifted and powerful in prayer. And many have marvelled at her intelligent petitions, fluency of speech, intense earnestness, for the salvation of souls, and the divine unction that accompanied her prayer. Her characteristic language, soon evinced that her intellect was of a more than common order, and that she possessed good natural ability for public speaking, and if she was put into a proper course of study, she would ultimately be useful in the Church and be made a blessing in winning souls to Christ.

At this time Ellen prevailed on her parents to provide a home for the preachers, her request was granted. And ever afterwards they kindly entertained the ministers, and often the local preachers, who now began to feel a deep interest in Ellen's spiritual welfare, and often conversed with her about religion and being useful in the cause of Christ. Many of the local preachers in the station, who had heard her exercise in the prayer meetings and speak in the lovefeasts, were favourably impressed that she possessed good talents for usefulness in the service of God.

In due time her name was brought before the Quarterly Meeting, and it was resolved that she should be authorized to take a few appointments during the

quarter, under the direction of the Station Committee. An official note was sent her, which she received with great humility, but at the same time regarding it as the voice of God, calling her to labour in His vineyard, through the Church.

Before she received the sanction of the Station to labour therein, she had heard the Master say, "Go work to-day in my vineyard." She often prayed that she might be endued with power from on high, and be able to preach the Gospel with the Holy Ghost sent down from Heaven. This divine blessing she fully realised ; wherever she went to hold forth the word of life, the power of God rested upon it ; and sinners were turned from darkness to light—and from the power of Satan unto the true and living God.

In the course of time she was invited to conduct a service in the Primitive Methodist Chapel, at Haxby. This beautiful little Sanctuary is situated about four miles from York, and three from Strensall. At that time there was a good Society, and attentive congregations. This service was crowned with the blessing of God, and two precious souls professed to obtain peace : a strong proof that heaven's seal was upon her evangelistic labours. Now she began to be severley tempted, tried, and even persecuted for preaching the gospel. She was persecuted by some of her friends as well as her enemies. This very much preyed upon her mind, and troubled her night and day ; but like Jacob, she

wrestled until the break of day, and then she got the victory. She could not entertain the thought of giving up working for Jesus, because He had given her a few souls for her hire. She said to a person, "many of my friends, and all the world seem to be against me, what shall I do?" He replied, "Cling to the cross; work for Jesus; pray for your enemies, and all will be well. If all the world is against you; your Captain is on your side; He is Lord of all; and He doeth all things well." This dear friend prayed with her, and commended her to the God of all grace, to be preserved unto eternal life. Then she resolved to glorify God in her body and spirit, and trust in Him all her journey through. After much prayer and weeping, being much fatigued, she retired to rest and soon fell asleep. While sleeping, she had a remarkable dream.

She dreamed that she was walking down a green-lane, at the bottom of which were four roads. In the centre of the crossings there was a guide post with a board pointing down each road. She thought that these roads were the turning point of every one's life; and she being afraid to make a mistake, or take the wrong way, she asked herself this question: "is this the turning point of my life? I will ask God to direct me." After she had prayed to her heavenly Father, opening her eyes and looking up she saw a man standing by the guide post, on

which the following scripture was written, "Go ye into all the world and preach the gospel to every creature." This guide she thought was Jesus, and she was so delighted that He had given her this command, that when she awoke she was weeping for joy. From this hour she did not shrink from her mission work. In this dream she saw the will of God respecting her future life, and she never afterwards doubted her call to labour for Christ. She resolved by the grace of God to be a chosen Jewel; to publish the glad tidings of salvation to fallen humanity. She felt that she could not disobey the command of her Saviour. Now she could take the gospel banner and preach "Christ and Him Crucified," though devils should rage and wicked men oppose. She said, "If they persecuted my Lord and Master, they will persecute me. The Apostles were chosen heralds of the cross, and satan had most deadly spite against them."

Some of the disciples of Jesus were slandered, persecuted, tortured, imprisoned, and put to death in the most cruel manner: but the walls of Zion stood firm, though some of the members of the Church had sealed the truth with their blood. For a time the wicked one may excite, and command, nay, he may hurl a volley of fire darts against them, but as it was before, so shall it be now, they shall return unsuccessful.

"Stand up! stand up for Jesus!  
Ye soldiers of the cross;



## CASKET OF JEWELS.

"Lift high His royal banner,  
It must not suffer loss ;  
From victory unto victory  
His army shall be led,  
Till every foe is vanquished,  
And Christ is Lord indeed."

"Stand up ! stand up for Jesus !  
The trumpet call obey ;  
Forth to the mighty conflict  
In this His glorious day ;  
Ye that are men now serve Him,  
Against unnumbered foes ;  
Let courage rise with danger,  
And strength to strength oppose."

"Stand up ! stand up for Jesus !  
Stand in His strength alone ;  
The arm of flesh will fail you—  
Ye dare not trust your own ;  
Put on the gospel armour,  
And, watching unto prayer,  
When duty calls, or danger,  
Be never wanting there."

"Stand up ! stand up for Jesus !  
The strife will not be long ;  
This day the noise of battle,  
The next the victor's song :  
To him that overcometh  
A crown of life shall be ;  
He with the King of glory  
Shall reign eternally."



## CHAPTER IV.

### THE CONSECRATED JEWEL.

JEWELS were chosen, set apart, and consecrated by the wealthy for purposes of personal adornment. A nobleman in England, some years ago, had a suit of clothes made to wear on special occasions ; it was what is called a court-dress. He only wore it when the King had great companies of the nobility at his palace. But there were so many jewels on that one suit of clothes, that it was worth one hundred thousand pounds. But God's jewels are chosen, set apart, and consecrated to a nobler purpose than that of personal adornment. In a spiritual sense, to consecrate, is to offer, or devote any thing to God's worship and service.

Hence, it is written in the Old Testament, that God ordained that all the first born, both of man and beast, should be consecrated. He consecrated the whole race of Israel particularly to His worship. "And

ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Isarel."—Exod. xix. 6.

And likewise He devoted the tribe of Levi, and the family of Aaron, in a more especial manner to His service. Besides these consecrations, which God thus ordained by His own absolute and sovereign authority, there were others which depended upon the good will of men, who consecrated themselves, or the things belonging to them, or the persons depending on them, to the service of God, for ever, or for a time only.

Hannah, Samuel's mother, offered her son to the Lord, to serve all his life-time in the tabernacle. "And she was in bitterness of soul, and prayed unto the Lord, and wept sore. And she vowed a vow and said, O Lord of Hosts, if thou wilt look upon thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head." I Samuel i. 10, 11.

Some of the Nazarites consecrated themselves to the Lord only for a certain time. And the Hebrews sometimes devoted their fields, or cattle to the Lord ; after which they were no longer in their power. "Notwithstanding no devoted thing, that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold

or redeemed ; every devoted thing is most holy unto the Lord.”—Num. xxvii. 28.

In the New Testament all the faithful are consecrated to the Lord. Paul when writing to the Romans, says, “I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”—Rom. xii. 1. Nothing can be more consistent with reason than that we should glorify God in our bodies and spirits which are His. We are not our own, we are the property of the Lord, by right of creation and redemption ; and it would be as unreasonable as it would be wicked not to consecrate our lives, time, and talents, and all that we possess to His service.

Paul, when speaking of the devotion and liberality of the members of the Church at Corinth, says, “*And this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.” II Cor. viii. 5.

This, it seems, exceeded the expectation of the Apostle ; it was more than he hoped for, to see such warm and pious affections, glowing in these Macedonians, and this good work performed with so much devotion and solemnity. They solemnly, jointly, and unanimously, made a fresh surrender of themselves, and all they had, unto the Lord Jesus Christ. They had done this before, and now they do it again upon this

occasion; sanctifying their contributions to God's honour, by first giving themselves to the Lord.

This is the imperative duty of all who profess to be the disciples of Christ. And if all the members of the Christian Church, would personally, solemnly, unitedly, and entirely consecrate themselves to the service of the living God; the result of their lives would have a powerful and beneficial influence upon the congregations, Sabbath Schools, and the ungodly.

Let the followers of Christ dedicate themselves, their families, and their property to His service, and for His glory; then shall their peace be "as a river, and their righteousness as the waves of the sea."—Isa. xlviii. 18.

Personal consecration is beautifully illustrated in the following anecdote. "An incident is related of a missionary and a proud and powerful Indian Chief. The Chief was convicted of sin. Trembling under a sense of guilt, he approached the missionary, and proffered his belt of wampum, to be freed from his crushing fears. "No," said the Missionary, "Christ cannot accept such a sacrifice." The Indian departed, but soon returned, offering his rifle, and the skins that he had taken in hunting. "No," was the reply; "Christ cannot accept such a sacrifice." Again the Indian went away, but soon returned once more with a troubled conscience, and offered his wigwam, wife, child, every thing, for peace and pardon. "No," was still the reply; "Christ cannot accept such a sacrifice."

The Chief seemed oppressed with surprise for a moment ; then, lifting up tearful eyes, to the face of the missionary, he feelingly cried out, "Here, Lord, take poor Indian too."

This consecration must be entire, as well as personal ; and it is clearly set forth in the following language by Dr. R. S. Foster. He says, "Entire consecration embraces three things—*being, doing, and suffering*. We must be willing to be, to do, and to suffer, all that God requires. This embraces reputation, friends, property, and time. It covers body, mind, and soul. These are to be used, *when, where, and as* God requires ; and only as He requires." "Unless," says an American divine, "the Christian is willing to make such a consecration, and unless he actually adds the execution of the thing to the desire or willingness to do it, by a formal and decisive act, his consecration is imperfect." This writer further claims, that such a consecration should be made "deliberately" "for all coming time," "without any reserve," and "in reliance upon divine strength."

Such a consecration to the service of God is well pleasing and acceptable to Him, and is in harmony with His will.

"When the people of Collatia were negotiating an unconditional capitulation to the Romans, Egeaius, on the part of the Romans, inquired of the Ambassadors, "Are the people of Collatia in their own power?" When an affirmative answer was given, it was next

enquired, "Do you deliver up yourselves, the people of Collatia, your fields, your waters, your boundries, your temples, your utensils, all your property, divine and human, into my power, and the power of the Roman people?" "We surrender all"—"and so," said he, "I accept you."

Perhaps there are no words which express more clearly the manner of performing this work than "altar" and "sacrifice." We are required to offer our "bodies a living sacrifice, holy, acceptable unto God." We are "sanctified through the offering of the body of Jesus Christ, once for all." Can one who seeks entire consecration find language more expressive or appropriate than the following:—"I bring all to God's altar. Come Lord, and accept my offering."

Ellen was entirely consecrated to the service of her divine Master. Her whole life was dedicated to God the giver of it. From a child she did not enjoy good health, but the weakness of her frame and delicate health, did not keep her from her work of faith and labour of love. In due time her name came on the Circuit plan as a Local Preacher, she having complied with connexional rule and preached her trial sermon in the Ebenezer Chapel, Little Stonegate, York. She chose for her text, Nahum, i, 7. There was a large congregation to hear her preach, and although she was very nervous the Word was clothed with power from on high, and many felt the power of God, and

said "Master it is good for us to be here." But this devoted and successful servant of God had conducted a goodly number of special services, and had the unspeakable pleasure of seeing scores of precious souls brought to Christ under her labours, before she performed the difficult task of preaching what was commonly called her "trial sermon:" this she delivered with great unction and power. She was accepted at the June Quarterly Meeting as an accredited Local Preacher, but her labours were not confined to the York Circuit. Ellen laboured successfully in many other places, but the exact dates are not known. It is regretted that she did not keep a diary of her life, labours, and success in the cause of Christ. However she has left memoranda of some of the places she visited, and some of the souls that professed to find peace in connection with her labours. The first place she visited as an evangelist was Seaton Ross, in the Pocklington Circuit, between the age of sixteen and seventeen. She was kindly received by the friends, who told her the cause of God was very low. She opened her services in the Primitive Methodist Chapel, which soon became too small for the increasing congregations; then the Wesleyan Chapel was kindly lent for the accommodation of the people which was filled to overflowing, she preached some earnest sermons amongst which "the invitation to the promised land," Num. x, 29. She sung some beautiful and appropriate



verses during the services, but never was her voice more beautiful or her soul more filled with glory than when she spoke of the promised rest, and sang of the Heavenly Canaan so beautifully described in Rev. xxi.

“There is a city whose name is light,  
With its diamonds rare, and its rubies bright,  
Where ensigns are waving and banners unfurl,  
Over walls of brass and gates of pearl  
That are fixed in that sun-bright clime.”

“Ear hath not heard nor eye hath not seen,  
Its swelling songs or its changeless sheen;  
For the vests of light and the harps of gold,  
And the crowns of glory wax not old,  
Nor fade in that sun-bright clime.”

She laboured ardently through the week. The blessing of God crowned her efforts. The baptism of the Holy Ghost rested on the people, causing them to tremble on account of sin: men and women listened to the message of Divine mercy with eager attention and were led to accept Christ as their present Saviour. She was the blessed messenger of life and Salvation to about twelve precious souls, and amongst that number were some of the vilest sinners in Seaton Ross. She closed her labours by giving an earnest address, and offering a fervent prayer on behalf of the new converts. Ellen's whole soul was in the work, and she preached Jesus unto them in love, and they were glad, as when Philip preached Christ at Samaria, “and there was great joy in that city.”—Acts viii. 5-8.

The prayers of the people followed her when she left them to carry the precious message of salvation to another part of her Master's vineyard.

It was grand to see one so young consecrating to Christ the first-flower of her days, and the first-fruits of her reason and affections. The strength and energy of her youth were fully devoted to the God of her salvation ; she was anxious that every moment of her life should be spent in promoting His Glory. She stood "a messenger at his gateway, only waiting for His command, only an instrument ready His praises to sound at His will."

When she was only seventeen years of age, at the request of her Cousin Mr. W. Webster, she visited Barton, in Darlington Circuit, in October, 1874. The following letter shows the spiritual state of her mind, and the deep concern she felt for the salvation of souls. Dear Cousin, "I received your kind letter last week and was very glad to hear from you, and especially to hear that you are still walking in the fear of the Lord. In your letter you wished to know if I could spend two Sundays with you at Barton? Well, I have been trying to arrange for two Sundays, but have failed. I shall not be able to spend two Sundays with you during this quarter. All being well, I will come on the tenth of October. I cannot come to Barton before that date. I trust that you and the members of the Church will unite your prayers and exercise faith together at the

throne of grace for the salvation of precious souls. That you know is the grand end of all preaching, and I believe that it will be accomplished. If we are faithful, souls shall be saved, and God shall be glorified."

Her cousin William says, "the object of her visit was to revive the members of the Church; to prepare them to labour in the vineyard of the Lord, and win souls to Christ. Accordingly, special services were held with this twofold object in view; and though there were not many persons converted, the members of the Church were revived. They soon began to manifest more spiritual life, and ardent zeal in the cause of Christ."

She next conducted services at Merrybent, which is about one mile from Barton. She was met by a number of Sunday School Teachers and Scholars. Before the time of service, the preaching room was crowded to excess, and many outside were unable to gain admittance.

When Ellen saw the great number of people who could not get into the room, she resolved to preach in the open air, so that all might have the privilege of hearing the word of life. She soon fixed her stand and commenced the service by giving out that beautiful hymn,

"All hail the power of Jesus' name."

The hymn was given out with such intense zeal, deep compassion for the salvation of souls accompanied with

divine influence, that it seemed to thrill the hearts of God's people and lift them nearer Heaven.

She selected for her text, "Say ye to the righteous that it shall be well with him; woe unto the wicked it shall be ill with him."—Isaiah iii. 10, 11.

She described the righteous passing through the different stages of the Christian life; and when he was in the midst of adversity, surrounded with poverty, he could look up by an eye of faith, and see spiritual riches awaiting him in his Father's house on high. This would have a tendency to raise the Christian's mind, cheer his heart, and enable him to say when death comes, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."—She gave a beautiful description of the righteous man when the angel of death came to summons him to glory, and then conduct him to a seat at the Father's right hand, to be for ever with the Lord.

She next described him as receiving his crown and wearing it in glory; taking his harp and playing it in the heavenly choir; his palm and waving it as a token of victory over the world, the flesh, the devil, death and hell; and finally as being seated among the angels around the throne of God, where there is fulness of joy, and where there are pleasures for evermore. Her soul seemed unutterably full of glory and of God. When she fixed her eyes and looked upwards, her countenance shone with heavenly brightness, and it became so

visible that one of the Sunday Scholars, a dear little girl, said to a friend, as she was going home, "O what a beautiful face Miss Webster had, her face appeared to shine," to which the friend replied "yes, Ruth, her face shone with heavenly glory." She also preached an excellent sermon on the conversion of the Philipian Jailor; and showed how determined the officers of the prison were to keep Paul and Silas in the inner prison, having made their feet fast in the Stocks. But God by his Omnipotent power, not only unloosed their bands and fetters; but He shook the foundation of the prison, until the jailor came out trembling and asking, "Sirs what must I do to be saved?" She spoke with great energy and influence on the mighty power of God over Satan, and showed how easily He could rescue poor miserable sinners from the jaws of death, and adopt them into His family. She closed this earnest and practical sermon by exhorting sinners to come to Christ, assuring them that He was able to save to the uttermost all those who come unto God by Him.

At the close of her labours the friends desired that a collection should be made towards defraying her expenses. But when the steward announced it, she gracefully objected, and turning her face to the wall she said, with tears in her eyes, "it is souls I have come for." Her grand object was to save souls. The following testimony is given by a friend who was present at the above services. He says, "Miss Webster

took a prominent part in our Sunday School Anniversary. At the close of the afternoon and evening services, she gave an address to parents, teachers, and scholars. Her presence drew a very large congregation, much larger than had ever been witnessed on any former occasion."

"As we had no chapel we were obliged to obtain the loan of the Hurworth Marquee in which to hold the services, and it was crowded to excess. It was computed that there were at least one hundred persons outside or round about the tent, and they remained until the close of the service. As this was the first time that Ellen had tried to give an address to a Sunday School, she was very sensitive about it. She was afraid that some might think it presumption on her part, being so young, to give an address. She was kindly informed that such would not be the case. The address was listened to with rapt attention; and the following circumstances will show that it was accompanied with the blessing of the great Head of the Church. The next morning, a married man called at my house, shook hands with me and thanked me kindly for getting up such a successful anniversary, which was a credit to the neighbourhood, and a blessing to the people. Especially, did he thank me and the friends for inviting such a young woman as Miss E. Webster to preach the sermons, who had taught him so forcibly the duties of parents towards their children,

and their responsibility for their religious training.

"This man spoke of this youthful Evangelist with Christian feeling and great respect. I shall never forget the opening of her address, in which she did not forget to ask the congregation for their sympathy and prayers, seeing, she said, "that I am so young only a child—and feel a great need of divine instruction myself. I feel my task to be a hard one, especially as I have not delivered an address of this kind before. But the subject is chosen and I must try to do my duty with it; and if I should wander away from it, it will be to try to draw the poor sinner to the Saviour." This she said revealing her burden of heart, how much she would like sinners to come to Christ. This much respected friend says, "as a parent and Sunday School teacher I resolved by the help of God to be more faithful in the discharge of my christian duties, feeling more than ever assured that

"To each is appointed a message to bear."

In the prayer meeting, at the close of the evening service, four precious souls were delivered from the power of darkness into the glorious liberty of the sons of God. Ellen preached on the Monday and Tuesday evenings with great unction and force, causing sinners to tremble under the power of divine truth, and the soul quickening influences of the Holy Ghost. May the good seed soon spring up in many hearts, and bring forth much fruit to the honour, praise, and glory of God."

The following is the testimony of a young woman who was present at the above services, and was brought to a saving knowledge of the truth. She says, "I have been accustomed to attend religious services all my life and I have heard many good preachers, but I was never so aroused to a sense of my own moral condition as I was under the powerful loving and affectionate address which was delivered by Miss E. Webster, at the Sunday School Anniversary, which was held in the Hurworth Marquee. It was filled to excess and a goodly number were obliged to stand outside of the tent. At the close of the address, she called for a prayer meeting to be held; but I left the Marquee with some of my friends without having made my peace with God. On my way home I stood for a few moments, halting between two opinions whether to go forward home or return to the prayer meeting but ultimately I returned and sat just within the Marquee. Immediately Miss E. Webster, came and asked me if I had got my sins pardoned, and I replied "no." Then she gave me an affectionate invitation to come to Christ which I accepted, and she took me by the hand and led me to the penitent form, pointed me to the "Lamb of God which taketh away the sin of the world." Through faith in Christ's atoning blood I found that peace which the world can never give or take away. After I left the Marquee she exhorted me to hold fast the beginning of my confidence unto the end of life.



She said, "the followers of Jesus have many things to contend with while in this vale of tears, but God who is for us is more than all who may be against us; and who can harm us if we be followers of that which is good."

"I had the privilege of hearing Miss E. Webster, preach again on the Monday and Tuesday evenings, and at the close of each service she offered an earnest and appropriate prayer on behalf of the new converts, that they might be kept in the faith of the gospel, and in the fear of God." Her closing remarks were those, "if I shall never have another privilege of meeting with you all here below, I pray God that we may all meet in Heaven:"—

"The saints eternal home,  
Where palms, and robes, and crowns, ne'er fade;  
And all our joys are one."

Ellen did not enjoy very good health at this period: she often felt very feeble in body, but strong in the Lord. She could exclaim "The zeal of thine house hath eaten me up." Notwithstanding her physical feebleness it is wonderful to contemplate the amount of work she did for her beloved Saviour, and the number of places she visited.

It is evident from a letter that she wrote to her cousin, bearing date November 19th, 1874, that she was again labouring at Seaton Ross. She wrote as follows: "Dear Cousin, I now sit down to write a line

or two to you. I should have done so sooner, but I have been so very busy. I am now labouring at Seaton Ross, and we have had some very good services. On Monday night, I believe I never felt more of the power and presence of the Almighty than I did that night. Many were bathed in tears, and I was so overpowered that I could hardly utter a word. Oh, it was a memorable time. Praise the Lord. We are trying to believe that sinners will be saved. (May God grant unto us His Holy Spirit.) The young converts are going on well. There is a noble army of them, and they have two classes. Six of them are going out as exhorters during the next quarter. Praise the Lord. What a blessing he has made me at Seaton Ross. I hope that you are going on well in your efforts to do good. Whatever you do, dear cousin, look to Jesus, and if you depend on Him, He will make you a blessing to those by whom you are surrounded. May God bless you and enable you to fight the good fight of faith, and at last lay hold on eternal life."

From this letter it may be seen that her labours had been crowned with cheering success: and the six young men she speaks of as going out to be exhorters were persons who had been converted under her labours during her first visit to Seaton Ross.

May they be faithful in their Master's service, and labour earnestly to win souls to Christ. "Work while it is day; for the night cometh when no man can work."

The following letter confirms the statement respecting the young men, and shows they have held on the good old way, and become local preachers. It was addressed to her eldest sister Annie, and reads as follows, "Dear Sister in Jesus, I have now great pleasure in sending you a few lines respecting your dear Sister coming to labour at Seaton Ross. Through the mercy of God and under her labours, I was led to ask God to pardon all my sins. I thank God that ever your Sister came to labour here. I, as well as many others went out of curiosity to hear her preach; the power of God laid hold of us, and we gave our hearts to Christ. To God be all the glory. I am happy to say that a few others and myself are now Local Preachers. I am not weary in well doing; in due time I shall reap if I faint not. I can assure you that your dear Sister has been made a great blessing to many at Seaton Ross. You will be glad to hear that my wife and myself were brought to Christ through her labours. The first sermon that I heard her preach was from this text, "What think ye of Christ."—I thought the sermon was all for me. I went about burdened with my sins for a time, but thank God, He did not leave me to perish."

"Your sister's words followed me to my work, and I could not rest until I decided to be the Lord's. Now both myself and my wife are happy. Glory to God." The exact number who professed to be converted under

her labours at this village is not remembered, the following however is recorded in her Memorandum Book, "Preached fourteen times and several souls saved." Her last visit to this village is recorded in 1875. This shows her services were crowned with glorious success. They have been spoken of by many who were present as times long to be remembered, Ellen's youth, gentle manner, sweet disposition, deep piety, and great zeal for the spiritual welfare of immortal souls, won for her that love and esteem both from young and old which is due to the ambassadors of Christ. Her memory is still fresh and her affection is still cherished in the hearts of many at Seaton Ross.

For more than forty years the Primitive Methodists, have held services in a cottage at Strensall; but the cause made very little progress during that period. It became a serious question, with some of the brethren, whether the place should remain on the plan or be taken off, and the labours of the ministers be given to other places. After a warm discussion on the subject, it was resolved that the place should remain on the plan. Subsequently, a plot of ground and two cottages, which stood in the centre of the village were purchased for the sum of £80. Preaching services were held in one of these cottages.

The cottage was frequently crowded to excess and became too small for the congregation. It is evident that after Ellen joined the society the cause of God

prospered, as the members had now increased to fifteen. She laboured ardently for the spiritual welfare of the people, and when she returned from preaching in other circuits so great was her zeal for the prosperity of Zion that after taking a little refreshment with her parents at home she sought the company of two aged Christians who resided near her father's house. These two experienced Christians with Ellen have spent many hours in singing the praises of God and in supplication for the universal spread of the gospel of Christ; more especially on behalf of the people of Strensall, for whom she felt great respect and love; and many were drawn to the cottage door through the powerful influence that accompanied her prayer, and have stood outside listening while tears chased each other alike down the cheek of the professor and the ungodly. One amongst the many incidents is here related: "a lady who had retired to bed heard Ellen's voice engaged in singing, she rose quickly dressed and hastened to the cottage door that she might listen to her prayer, it was her practice to close her visits with this holy exercise, and if all young christians would copy her example they would wield a powerful influence for good and bring much glory to God.

Ellen saw and felt their need of a chapel at Strensall. As the congregation had increased and the cottage was not very comfortable; the important subject of a new Chapel lay near her heart. For months she made

it a special matter of prayer. When, at home or away, it was her custom to enter her closet morning noon and night, and at each time she prayed unto the Lord that her request might be granted. The aged members caught some of her enthusiasm and united their prayers on behalf of the greatly desired object. At the close of one week night service, the Rev. C. Stockdale requested the members and congregation to remain for the purpose of discussing the subject. This meeting entertained the project hopefully, and Ellen with other friends obtained permission to collect subscriptions on behalf of a new Chapel.

In due time the day was fixed for laying the foundation stone, and though the ground was covered with snow and the weather was very cold, there was a good congregation gathered to witness the ceremony. The subjoined account of the gathering appeared in the 'York Herald':—On Monday Dec. 28th, 1874. "The Foundation Stone of a New Chapel at Strensall near York, was laid amidst the congratulations of many friends. The building will be a brick and stone structure, and will consist of one room, which will be nearly eight yards square built in Gothic Style, a gallery will occupy one end of the building the whole will cost about £250 including the land, deeds, etc. The stone laying took place at three o'clock. After singing and prayer, Mr. J. Bass, Wesleyan, York, laid the Foundation Stone, and deposited a £5 note thereon. His

example was followed by many other friends, who came forward and laid thereon various sums. Amongst them was Miss Ellen Webster, who laid £12 on the Stone, which she had collected. After this ceremony an excellent Tea was provided in Mr. Warriner's workshop. Mrs. Southeren and Miss E. Webster, begged the provisions, made them ready, and ably presided at the Tables, assisted by other Friends. In the evening a Public Meeting was held in the Wesleyan Chapel. The financial report was read as follows;—Laid on the Stone and collected £92 16s. 1½d., proceeds of Tea £8, collection at Public Meeting £5 7s. 2d., Total £106 8s. 3½d. Enthusiastic votes of thanks were given to the donors, Ministers, Chairman, and all Friends who had assisted, and to Ellen and her parents for their interest in the new chapel project."

The following letter sent to her Cousin a few days after the stone was laid, shows the deep interest she took in the new enterprise. "I should have written you sooner, but I have been so busy preparing for the foundation stone laying of our New Chapel which took place last Monday."

The Stone was laid by Mr. Bass, of York, (Wesleyan), who laid thereon a five pound note. Another collector and myself laid thereon £12 each; and altogether with the proceeds of the Tea and Public Meeting we realized about £100. Praise the Lord we shall have a chapel yet. We do not know when it will be opened,

but I will let you know in time. We had a very good day on Monday. The services were particularly good ; it was indeed a high day to our souls. I have been labouring in our own circuit lately and praise the Lord souls have been converted."

Ellen laboured very earnestly to raise the small and struggling society at Strensall, in one quarter she conducted the Sunday evening services for six or seven weeks successively. When the preachers appointed failed to attend, she was the means of keeping the society and congregation together until success crowned her labours, and the efforts of others : several precious souls being led to Christ through her instrumentality. Ellen laboured zealously as a local preacher, she often preached on special occasions, and conducted special services at several places in the York Circuit. Haxby, is about the first of these places she visited. When she preached at this place the Chapel was crowded. "The word was quick and powerful," and it was made a blessing to the people. She preached several times at this village, and many persons professed to obtain peace.

The exact date is not given when she visited Nunnery Lane, in York. But the week of special services that this young evangelist conducted there, is well remembered. She preached three times to large and respectable congregations, but only one person professed to find the Saviour. The general opinion was that if



she could have remained and laboured a little longer much more good would have been done. Her services were highly appreciated by all, and the friends worshipping at Nunnery Lane, gave her a handsomely bound copy of the Rev. J. Petty's 'History of the Connexion' as a token of respect, which bore a suitable inscription.

Claxton is a very small but pleasant Village, about seven miles from York. At this place she conducted a few services, and God crowned her labours with the salvation of souls.

Thornton-le-Clay is a small village about twelve miles from York, here Mrs. Thackray has been exceedingly kind to the Ministers and local preachers, in making them a comfortable home, or else probably the place would have had to be given up, but when Ellen went to preach the Chapel and Missionary Sermons, the congregations were so large that many could not gain admittance. She conducted five services, and a few souls were saved.

Dunnington is situated about four miles from York. The Chapel there having been cleaned, painted, and repaired, was reopened by Ellen. The services were a grand success: the collections being more than in any former year; and best of all two persons were converted.

Acomb is a large, pleasant, and interesting village, about two miles from York. Here she conducted a few services and two sinners professed to obtain pardon.

She preached at Harton, Flaxton, Sheriff-Hutton, Lilling, and Copmanthorpe, in the York Circuit. Much spiritual good was the result of these services : they were the means of leading a few souls to the footstool of Divine Mercy.

At Holme-on-Spalding-Moor, in the Pocklington Circuit she laboured with great success. She preached thirteen times, conducted several prayer meetings, and had the great joy of seeing thirtysix persons accept salvation through faith in Christ. She also preached several times at Shipton near Market Weighton, and many persons were brought to a saving knowledge of the truth. She conducted a few services at Stillington in the Easingwold Circuit. At this place the services were excellent, and congregations very large. On one occasion being invited to preach at this village, she consented to do so if the friends would allow her to make a collection for Strensall Chapel. She preached a powerful sermon : the word of God was like the bread of Heaven to the souls of the people. The Chapel was filled with attentive hearers, and there were scores who could not gain admission. She closed the service with a prayer meeting, and those who were present will long remember what a precious season this was to the souls of God's dear children. A few persons received an entire change of heart, and were made new creatures in Christ Jesus, and are now useful members in the Church. Ellen's soul was filled with joy and gratitude

as the blessing of God rested upon the service. She carried home a good collection, which was devoted to reduce the debt on the little sanctuary she so dearly loved. The friends of this village who attended the above services speak of her with deep reverence and respect, and many are living in sure and certain hope of being raised with her at the last day, and exalted to the mansions of unspeakable splendour and felicity, which Christ has prepared for them that love Him.

About this time Ellen visited her native village, Linton-on-Ouse, accompanied by her parents. They drove twelve miles in a conveyance, and were kindly received by their friends. It was arranged that she should conduct an open air meeting in the afternoon, assisted by other friends. She preached an excellent sermon to a large number of people, many of whom had come from a distance, and the glorious tidings of salvation that fell from the lips of this youthful preacher were eagerly listened to by men and women who had never been known to attend any place of worship. A Heavenly influence pervaded the service, and many were bathed in tears. She preached again in the evening at Newton-on-Ouse in the Wesleyan Chapel. This village is situated one mile from Linton, and nine miles from York. The chapel was crowded to excess. The service was a time of refreshing from the presence of the Lord. Sinners called out for mercy, and saints shouted for joy. Amongst the number converted that

night was a young man who prayed for his parents and a brother who was in the army, in his enthusiasm and joy shouted: "Lord bless the young woman that has come to save us." At the close of this service nine persons were found rejoicing in a sin-pardoning God. She preached on two other occasions at this village and her services were attended with great spiritual results. She also conducted another service at Linton-on-Ouse, in a cottage kindly lent by her uncle. This service has been spoken of by those who attended it as a precious season to many souls, and numbers will long remember the earnest appeals she made to the hearts of the unconverted, from these words: "Prepare to meet thy God."

*On the first day of the year 1875*, this devoted young Christian reviewed her past life and labours, and after a careful, and faithful examination of them, she humbled herself before her heavenly Father, and gave herself more fully to the grand work of winning souls to Christ. She says, "when I look back over the year that is gone, I see much unfaithfulness; I might have done more for Jesus; I might have brought more souls to Him. May God forgive; and at the commencement of this year enable me to cast my all upon the "altar," and give to Him my time, talents, yea, my life, my whole. Here is a grand work before me; a work which angels would rejoice to do, if they were permitted by the great Head of the Church. I feel

the responsibility more than ever of preaching the gospel. May God help me to do my duty faithfully, so that nothing may be laid to my charge, at the last day."

"With willing heart and active hands,  
Lord I would practice Thy commands;  
Improve the moments as they fly,  
And live as I would wish to die."

On the same day she writes to her cousin, "We are having a move at Strensall. Our meeting-room (cottage) is crowded at every service, and I believe we shall see souls saved. May God fill us with mighty faith, and help me to labour for souls; to pray for souls; to believe for souls, and for souls only. Last night I was preaching at Strensall; we had a glorious time, and one soul saved. This man was the worst backslider in the village; we were struggling with him in the prayer meeting until eleven o'clock. God, however, spoke peace to his troubled soul.

A fortnight ago, I was holding special services here (Strensall), and seven souls were saved. Praise the Lord. I hope that you are having good done in your neighbourhood, and sinners converted. I feel more determined than ever,

"To labour on at God's command,  
And offer all my works to Him."

May God help me."

"I have been very busy lately having had to preach

four times a week, one week after another, and beg what I could for our New Chapel at Strensall."

These letters show the noble purpose and aim of her life and efforts were, to turn men and women from darkness to light; and from the power of Satan unto the true and living God. Nor did she labour in vain or spend her strength for nought. Her gracious Master gave her a few souls for her hire, and a few seals to her ministry; and many will be the crown of her rejoicing in the day of the Lord Jesus Christ.

The following letter addressed to her cousin, shows how deeply interested she was in promoting the glory of God in the salvation of souls; and intensely anxious to be cleansed from all sin; that she might be more useful in building up believers, and saving immortal souls from eternal death.

"Praise the Lord, I have seen many sinners converted since I was at Micklow Hill. I have cause to praise God for owning my labours, and giving me so many souls. I am going to Market Weighton, if God permit, next Saturday, to hold special services. O, may God grant us many souls. When I leave there, I am going to Acklam, Leavening, Ellerton, and Welbourn to hold revival meetings for a week at each place; so you see I have hard to work. May God give me grace and strength equal to the work. I am desiring to be made more like Jesus both in words and deeds; not merely like Jesus outwardly,

but I long for

“A heart in every thought renewed,  
And full of love divine;  
Perfect and right, and pure and good,  
A copy Lord of thine.”

Yes, I long to be inwardly like Jesus. I feel how helpless I am of myself; I have much need to-day to cry, “Lord help me,” as I had when I was first converted. I do feel preaching to be hard work sometimes. When I think of the responsibility that is laid upon me, it causes me many sleepless nights. May God help me to be faithful in delivering the word of His grace. I hope that you will not forget me in your prayers. During my stay in York I visited your mother who is very ill. I found her perfectly resigned to the will of God. No murmurings nor complaints escaped her lips. Her language was like this:

“A Father’s hand prepared the cup,  
And what he wills is best.”

Holiness of heart is the best moral qualification for preaching the gospel, and making men and women successful in all Christian work. If they would be eminently useful in the Church and the world, they must be perfectly holy.

Ellen was truly convinced that purity of heart, and consecration to God were essential to her own personal happiness, safety, usefulness, and meetness for the kingdom of Heaven. She desired to be filled with the

fruits of the Spirit, to the praise and glory of God.

Though she was truly devoted to God, and longed for more of the mind of Christ, yet, she was not exempt from the ordinary trials of the Christian warfare.

Sometimes she was the subject of severe trials, powerful temptations, depression of spirits, dark and cloudy days, and hard times in preaching, surrounded by the powers of darkness. But she had access to the throne of grace, where her spiritual strength was renewed, which enabled her to overcome all her adversaries. Even at these times she could sing

"The cross it takes our guilt away,  
It holds the fainting spirit up;  
It cheers with hope the gloomy day,  
And sweetens every bitter cup."

"It makes the coward spirit brave,  
And nerves the feeble arm for fight,  
It takes all terror from the grave,  
And guilds the bed of death with light."

"The balm of life, the cure of woe,  
The measure and the pledge of love—  
'Tis all that sinners want below,  
'Tis all that angels know above."





## CHAPTER V.

### THE USEFUL JEWEL.

**T**HERE is a great difference between diamonds and Christians, or between men's jewels and God's jewels. When a man is polishing a jewel, the jewel cannot help him. It has nothing to do. But if we are God's jewels, when He is polishing us we can be co-workers with Him. There was something for Ellen to do, and she applied herself to the work, and was very useful in winning and polishing jewels for the Saviour's crown. There is something for all Christians to do in this blessed work of preparing souls for the kingdom of Heaven. God will not carry on the work of polishing, to make us shine brighter and better, unless we acquiesce in the operation. Every jewel must be polished before it is fit for the jeweller to set in the ring or crown for which it is intended. And it is just so with God's jewels. They all need polishing. The Church and Sabbath School are God's laboratories,

where these precious and immortal jewels must be made ready to be set in the crown of our blessed Redeemer. God is like a great jeweller or lapidary, who employs thousands of His jewels in polishing others. In the Church and School, He has thousands of valuable jewels that need to be made beautiful. And He makes use of ministers, evangelists, missionaries teachers, and a great variety of Christian workers, to help Him in preparing His jewels.

We have heard of a little boy whose name was Georgie, who when he was only five years old was trying to love Jesus and be good.

He was one of God's jewels; but there was a speck on him, Georgie's fault was that he would get sulky and be obstinate. One day he had been doing something wrong, and his mother had to punish him for it. This made him very sulkey, and it took him a long time to get over it. Every night, when he had done saying his prayers after his mother, she used to teach him to pray in his own language; to speak freely to God and tell Him all that he wanted. So on the evening of this day Georgie remembered how wrong he had been, and he thought he must pray about that. And he did it in this way, He said: "O God! bless Georgie, and give him a new heart. Don't let him be naughty again, never; no, never. Because you know when he is naughty *he sticks to it so*. Help him to give up easy, and make him a good boy, for Jesus' sake, Amen."

This was the way in which little Georgie tried to help God to polish his own jewel, and he was successful.

Dr. Newton says, "the pearl-oysters are found in many parts of the world. But the principle place is near the Island of Ceylon, in the Indian Ocean. The pearl is one of the most beautiful of all jewels. The smaller pearls are worth from ten to twelve shillings each. A necklace of pearls, as large as peas, will sell for different prices, varying from two hundred to three thousand pounds. Sometimes a single pearl will be found, of a very large size, which will be truly "a pearl of great price."

"The largest pearl now known in the world, and the most perfect in colour and form, is about an inch in width at the broadest part, and about an inch and a half long. It is like a small pear, and is said to be worth fifty thousand pounds." Now it is because the pearl is so beautiful, and so valuable, that religion is compared to this jewel. Christ speaks of a merchant man seeking goodly pearls. Presently he "found one pearl of great price, and went and sold all that he had and bought it." So religion is called a pearl because it is so beautiful—so precious. It is called "the pearl of *great price*" because there is none like it.

Ellen having found Jesus as her precious pearl, she went in search of God's lost jewels; and wherever she laboured she found many deep down in the mines of sin, and by the power of the gospel she was enabled to lift

them out, and bring them back to their rightful owner.

“Thy servant Thou didst inly move to assure,  
That the halt and the blind may salvation secure;  
That each soul is a jewel, whose light by and by,  
Will shine in the crown, like a star in the sky.”

She entered upon this glorious work at Market Weighton, on Sunday, February 14th, 1875. In the afternoon she preached from this text, “And they were talking with Jesus.”—Matt. ix. 4. The Lord of Hosts was among His people, and they felt it a soul refreshing season. In the evening she selected for her text, “Then he called for a light, and sprang in and came trembling and fell down before Paul and Silas, and they brought them out, and said, Sirs what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” Acts xvi. 29-31. The word was quick and powerful; it was made the power of God unto salvation, and a few wanderers were brought back to their Father’s house. A glorious prayer meeting was held at the close of the service, and eleven persons sought and found the blessed Saviour, to the joy of their souls. This cheering news of eleven souls being saved on the Sunday night, was soon made public, and during the week following, large congregations came to hear this young and devoted evangelist preach “the glorious gospel of the blessed God.” On Monday evening she discoursed on, “We are journeying unto the place off

which the Lord said, I will give it you; come with us, and we will do thee good; for the Lord hath spoken good concerning Israel."—Numbers x. 29.

She had great liberty in holding forth the word of God; and she strongly urged sinners to start and walk in the way of everlasting life. In the prayer meeting she was in deep agony of soul for the salvation of the people; determined by the help of the Lord, to take the prey from the mighty, and push the battle to the gate. She made a very powerful appeal to sinners urging them to decide at once for Heaven. She said, "who will volunteer for Jesus? I love volunteers, and Jesus loves volunteers." And while she was thus speaking to the people, a man who had been listening attentively to her address, rose from his seat, came to the penitent form and began to call upon the name of the Lord. He soon found peace to his troubled soul, and went home rejoicing. He still continues a faithful soldier of the cross.

She preached on the Wednesday evening from St. John iii. 14. 15. The mighty power of God was deeply felt by many in that large congregation; the people sat with rapt attention, listening to the message of life. The prayer meeting commenced in good earnest, and as soon as convenient, she gave a practical exhortation to the unconverted, and warned them, "to flee from the wrath to come." A few persons came to Christ and were made happy in His love.

On Friday night, she spoke from Job xxii. 21. While she was holding forth the word of life, and beseeching the people to acquaint themselves with God, a gracious and hallowed influence pervaded the service, and many were pricked in their hearts. Many stout hearted sinners who formerly sat under the word of life without being moved to repentance listened to the faithful preaching of Ellen, until their hearts were melted into godly sorrow for sin, and they were constrained to exclaim

“Nay but I yield, I yield,  
I can hold out no more;  
I sink by dying love compelled,  
And own thee conqueror.”

The members of the Church were quickened into newness of life, and became more active and useful in the cause of Christ. Now they can say, “The Lord of Hosts is with us; and the God of Jacob is our refuge.”

The following is a copy of a letter addressed to Miss E. Webster after she had been at Market Weighton, by a friend, dated Feb. 25th, 1875, “I hope that you got home safely on Saturday. I can assure you that I felt sorry when you had to leave us; and I believe that there were a great many persons who felt the same. We had a grand Lovefeast on Sunday night, and the best of all souls were saved. About thirty souls were saved during last week; and I believe all those persons live in the town and have given in their names to the class leaders, whose classes they will join.

On March 11th, 1875, Mr. J. Kennington wrote to Ellen "I am thankful that I can inform you of the good which has been done since I last wrote you. We held a week of special services the week after you left us, and on Monday night we had an old man at the meeting who was formerly a member with us, eight or ten years ago, but he fell through strong drink. He had broken up his home, turned his children out of his house ; drank all that he had, and has been one of the most wretched of men. He heard you preach, and afterwards felt so miserable that he could not rest." The feelings of his heart are embodied in the following lines :

"Dark—dark was the tempest without—  
Keen—keen was the torture within :  
By the terrors of hell I was compassed about—  
I felt them already begin :  
Despair was advancing to gnaw  
The spring of my spirit away—  
Each to my sight placed the curse of the law,  
And my sins in their dreadful array :  
Fear shook me—astonishment sat on my eye,  
While conscience extorted the heart-rending sigh.  
When lo ! in that moment of fear  
Broke mildly hope's tremulous ray ;  
The accents of mercy fell soft on my ear,  
And thus seemed the seraph to say :  
Look—look to thy crucified Lord ;  
See where He lies bleeding for thee !  
Hark—come, I will save thee ! Believe on His word,  
Flee—flee to the refuge—Oh flee !  
I heard, I obeyed—for His love drew me on,  
I clung to His cross and my terrors were gone."

The above letter shows that the good work of saving souls, which begun under the zealous labours of this young evangelist, was carried on by the Church successfully, after she had removed to another sphere of labour.

This is as it should be ; and if all the members of Christian Churches, and Teachers in the Sunday Schools would adopt the same course, as the society referred to, the grand result would be a connexional revival, and instead of having to report a decrease they would have a glorious increase.

She wrote to her cousin the following account of the work of God at Market Weighton. "Since I last wrote you many changes have taken place. Thousands of our fellow creatures have passed the boundary line of time. Oh ! how uncertain is human life, and how sure is death, We have had some awful sudden deaths about here (Strensall) lately. One sudden death took place last week. A strong healthy looking woman was in a few hours cut down and called into eternity. It behoves each of us to ask ourselves the question. "am I prepared to meet God, should I be called to die?" Well, thank God, I am glad to say that I have seen many souls saved at Market Weighton. We have had a great ingathering of precious souls. The first night we had twelve persons converted, and five or six every night during the week. To God be all the glory. I received a letter from Market Weighton on Saturday morning informing



me that the work was still going on, and they were having souls saved every night."

"Still may the opening glory rise  
And fill the spacious earth;  
Till all who dwell beneath the skies  
Enjoy the heavenly birth."

Ellen conducted seven weeks special services in North Cave Circuit, which were attended with glorious results, commencing at Newbold, April 18th, 1875. She preached on the Sabbath and following week, with liberty and power and seven souls were made happy in the love of God. April 25th she began her Evangelistic labours at North Cave, she preached four nights, and saw five souls saved. She next visited New Village, and on May 2nd, she preached the Anniversary Sermons. This Sabbath was a high day to God's people. The services during the week were "times of refreshing from the presence of the Lord."

During these services Ellen was frequently known to labour above her strength, but souls lay near her heart. This caused her to rise early and sit up late to read, study, and pray, that she might be approved of God as a worker, "that needeth not to be ashamed." The language of her heart was :

"The love of God doth me constrain  
To seek the wandering souls of men,  
With cries, entreaties, tears, to save,  
To snatch them from a gaping grave."

A lady once asked Turner the celebrated English

painter, the secret of his success, he replied, "I have no secret, madam, but hard work." The same may be truly said of Ellen, that she had no secret but that of hard work in the service of her Divine Master. Her motto was, strive and thrive, sow and reap, fight and conquer.

"Two Port Royal divines desired Nicole to assist Arnould in a new work ; when Nicole observed, we are now old, is it not time to rest ?—Rest !—returned Arnould, have we not all eternity to rest in ?" And if ever a young christian did love and serve God with all her heart, soul, mind, and strength, this young disciple did. It was her meat and drink to do her Master's will ; to work while it is called day, to rest when her work was done, and called home to her reward in heaven.

On May 8th, Ellen left New Village for South Cave. She commenced her week's labours full of the Holy Ghost. She preached two powerful sermons on the ninth to crowded congregations some of the people present had come from a great distance. The power of God's Spirit rested on the people, and fourteen precious souls were delivered from the guilt of sin and made heirs of salvation, she conducted five services during the week, which increased in interest and power every night. Cheering success crowned her efforts, and her soul was delighted by seeing men and women drawn to the Saviour, and rejoicing in

the forgiveness of sins. On the 11th, she made a memorandum of the following thoughts, which passed through her mind, and the humble resolution which she had made to serve God more faithfully : she writes, "this is my eighteenth birthday, and on it I am glad to find I am still working for Jesus."

"Many and various are the changes which have transpired since my last birthday. I was then, as I am now, trying to glorify God, by beseeching and leading poor sinners to seek and accept salvation : and glory be to God, my labours have not been in vain. Some whom I have been instrumental in leading to Jesus, are now in heaven ; they have crossed the Jordan of death, and are now awaiting my arrival. Death, that irresistible foe has taken from my side some of my beloved and fellow labourers in the gospel. It was hard to part with them, but their work was done ; their conflicts past ; their trials over, and now they are singing the glorious song of the Redeemed in the presence of God and the Lamb. I am still in the battle field, my work is not yet done. I have not arrived at my journey's end. But glory to God, the year which has just past has left me nearer to Heaven than ever I was before. When I look over the past year, I see much cause for sorrow, and much for praising God. I might have done a great deal more for God's glory than I have done. I must confess that I have not lived so near to God

as I might have done. Many an opportunity of speaking a word in season to my friends and relatives I have allowed to pass unimproved. Oh, may God pardon me; but by the help of my blessed Saviour, I intend to live a more devoted life. I want like Paul, "to glory in nothing save the cross of Christ." I intend doing my best to honour God below, so that when on earth I fail, I may be honoured with a place amongst the glorified. To-day, I have signed the Temperance Pledge. Seeing what harm the drink is doing, I am determined more than ever to fight against it, then if I am spared to see another birth-day, may I have to reflect over a well spent year."

She was not one of those who believed in taking a little spirit as a stimulant to clear her voice, quicken her energies, and brace her for the service of God. She believed in being filled with the Holy Ghost, rather than excited by wine. That men need a daily portion of intoxicating liquor for daily sustenance, or to preserve them in good health, or to give them long life, is a doctrine contradicted and refuted by the historical parts of the Bible; and when the prophet brings before the people the man of iron sinew. "The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint." Isaiah, xliv. 12. He does not exhibit him as flagging for want of exciting drink.

Bread and water, and a few figs and raisins. revived the fainting Egyptian after three days' want of food and drink : (I. Sam., xxx. 11, 12.) and all through the Biblical record there runs the sound physiological assumption, that nutritious food, with pure water, is alone essential to robustness of health and length of days. When God would threaten Judah with the severest temporal loss, it is "the whole stay of bread, and the whole stay of water," that He determines to take away. Isaiah, iii. 1.

When the Saviour and His apostles would warn against the perils and evils of strong drink, they do not assume that only the ignorant and the worldly are exposed to these perils, but they press these warning upon the most faithful and pious. "Take heed to yourselves," said Jesus, in warning His followers against "surfeiting and drunkenness," and it is to believers that the exhortations are addressed. "And be not drunk with wine, wherein is excess ; but be filled with the Spirit." "Wine is a mocker, strong drink is raging : and whosoever is deceived thereby is not wise."—Pro. xx. 1.

The general fact is that the richest, wisest, and best of men have fallen, and the general inference is that none can guard too vigilantly against the influence of the betrayer of souls. The Scriptures, therefore, do not at all sanction a current opinion, that "education," or even moral and religious influ-

ences, will secure society against the evils of strong drink, unless the education and moral influence are directed specifically against the formation of the drinking appetite and the exclusion of its causes. But some professors of religion say, "we have nothing to fear, the grace of God will preserve us from becoming drunkards." Such persons may be asked did the grace of God preserve holy Noah, obedient Lot, rich sheepmaster Nabal, royal Elah, Benhadad, and Belshazzar, from being intoxicated? No, neither will it preserve any man who trifles with temptation. May the day speedily come when all Ministers, Local Preachers, Class Leaders, Sunday School Teachers, Members of Christian Churches, shall join the total abstinence society; and when the thousands of Sabbath scholars shall be gathered into the Bands of Hope. Such a step on the part of the church might prevent thousands of members being expelled from church membership annually, and with the blessing of God be the means of bringing into it thousands more.

The testimony of many who attended the services at South Cave, is, that Ellen's visit was made a great blessing to that village and neighbourhood. Thirty persons were converted during the week, and the Lord's work thus begun, continued for many weeks after. Several out of the above number are now useful and promising Local Preachers.

On the 10th of May, 1877, a friend addressed a letter

to Miss E. Webster, respecting the permanency, and progressiveness of the work of God amongst them at Market Weighon. This friend says, "I now take the opportunity of dropping you a line or two, hoping that they will find you in good health, and trusting your health will continue to improve while you are in the Cave Circuit, as it is a very healthy country. Praise the Lord for a few souls. Yes, a few precious souls are worth all your labours. Though you have not seen so many converted as you have desired ; but rest assured that the Lord will still own and bless your labours. I am sorry to hear that some places in the Circuit are so spiritually dead. Oh, that God would arouse and stir them up to duty and diligence in the great work of saving souls. I am happy to inform you that we have some soul refreshing seasons from the presence of the Lord ; and a few sinners are being converted amongst us. We have some copious showers of blessings in our prayer and class meetings ; also our preaching services. We have felt the Lord to be with us daily ; and I am glad to say that all our young converts stand firmly in the Lord. I can assure you that it does my soul good to hear them pray, and speak of the goodness of God. I am glad to inform you that a goodly number of our Sabbath scholars have given their hearts to God ; and we have a class meeting on Sunday afternoons especially for them. A goodly number of them meet with their teachers, and they

have some precious seasons. I think this will rejoice your heart and soul. God delights in young disciples."

Ellen left South Cave, on May 15th, and on the 16th commenced her mission at Welton; preached two powerful sermons on the Sabbath. God's people witnessed a blessed outpouring of the Holy Spirit. There was a regular shaking amongst the dry bones, which continued during the week, and seventeen persons laid siege to the Throne of Grace and were made happy in the forgiveness of all their sins. Ellen left Welton on the 28rd, preached at Eastington on the 24th, and conducted services through the week, which were made a blessing to the people. On May 29th she visited Elloughton, at this place she preached four times but only a few persons openly professed to obtain Divine forgiveness, amongst whom were a mother and her son.

The following testimony is from the young man who was converted under the labours of this zealous evangelist at Elloughton, stating how himself and his mother were brought to Christ. He says, "I have great cause for thankfulness that ever I saw and heard Miss E. Webster preach. It was in May, 1875, when I first saw her and became acquainted with her. Up to that time I had lived in open rebellion against God, and without any serious concern for my soul. It had been arranged that Miss Webster should preach in the Primitive Methodist Chapel, at Elloughton, on Sunday, May



23rd, and three nights during the week, and that she should make her home at our house, at Brantingham-thorpe Lodge."

"On the Sunday morning she left Welton, where she had been preaching the previous week, and came direct to the chapel. The service commenced at Ten o'clock. I was very much impressed with the earnest manner in which she engaged in the work ; her whole soul seemed to be devoted to it. The words which she spoke came from her heart, and made me feel that the religion which she possessed was a reality ; and the life which she lived was that of a true follower of the meek and lowly Jesus."

"In the afternoon I was in her company and she earnestly entreated me to give my heart to God, and to enroll myself under His banner. She conversed with me in such a manner as I had never been spoken to before. I felt myself a lost miserable sinner, and that without Christ I should be lost for ever. She pointed me to the Cross for salvation, and prayed with me, but I felt that there was something which kept me back. I had a hard struggle during the afternoon, and in the evening I attended the chapel and heard Miss E. Webster preach. Whilst sitting under the word I was more fully convinced of sin and the danger of losing my soul. After the service I stayed at the prayer meeting, and went up to the penitent-form, and as soon as I did so, I felt that the barrier was removed, I

accepted Jesus as my Saviour, and blessed be God, I felt that peace of mind which the world can neither give nor take away."

"I could then sing with all my heart ! "

" My God I am thine, what a comfort divine,  
What a blessing to know that my Jesus is mine."

"I had sung the same hymn many times before, but never with the same feeling as I did then. After I reached home, I was very much encouraged by the kind advice which my young friend gave me.

I had promised a friend, the week before, that I would go with him to a fair on Monday. He came according to promise, but, I felt I should not be doing right to go, and yet I had not courage to tell him that I had given my heart to God. I sought counsel of my friend, and she advised me to tell him how the matter stood, and I did so."

"On Wednesday she had an accident which might have proved fatal, but which fortunately was not followed by any serious circumstance."

"She had occasion to go into her room, and in returning her foot slipped and she fell from the top to the bottom of the stairs. She was so much shaken, that she was obliged to retire and rest all the afternoon. In the evening, though she was unwell, so great was her love for her Lord and Master and His work, that she could not be prevailed upon to rest from it. Having my duties to attend to earlier on the Wednesday night,

I could not get to hear her preach, but the following morning she told me that more souls had been won for Christ." "Praise the Lord! one of the number was my dear mother."

It is now four years since this dear christian mother set out for heaven, and she still continues to live in the faith of the gospel and enjoy the favour of God. She as also had the great joy of seeing her son grow in all the graces of the Spirit and become a useful Local Preacher, his soul delighting in the work of the Lord. The following language beautifully expresses his purpose :

" My highest place is lying low,  
At my Redeemer's feet ;  
No real joy in life I know  
But in His service sweet."

Ellen wrote to a friend and gave an interesting account of her labours during the seven weeks she was in the North Cave Circuit. She says, " I have great pleasure in answering your very kind letter which I duly received. I arrived at home from the North Cave Circuit on Thursday last, after such a long stay and such a lot of work ; I can assure you I was ready for a rest."

"I am glad to tell you that I believe my visit to this Circuit has been made a great blessing to very many poor souls. We have had some very large congregations, our chapels have been crowded to excess, and we

“I have had some glorious services. God has been with in a very powerful manner ; I believe we have had about *seventy persons converted*. Some of them have been the worst of characters, but, praise God, He can save to the uttermost all them that come unto Him. I should have liked you to have been in some of our meetings. Oh, the power and influence that has been experienced is beyond description. All being well I am coming to Barton the last week in June. I hope that you will not forget nor neglect to pray for a revival. If you as a church, believe for it, you shall have it. Do not depend upon me, but exercise faith in God, then my coming shall prove a blessing.”

“And in that great decisive day  
When God the nations shall survey,  
May it before the world appear  
That crowds were born for glory here.”

Strensall New Chapel was opened June 6th, 1875, when the Rev. J. Swales, preached two excellent sermons. On the 13th, the Rev. C. Stockdale, preached two sermons, and Ellen with a heart full of love and a soul yearning over perishing humanity, especially for those by whom she was surrounded in the more immediate neighbourhood ; was invited to preach where those would meet for whom she had so often prayed. And in that little Bethel on the Tuesday afternoon, a goodly number gathered to hear from her the word of life. Whilst she was speaking a very gracious

influence pervaded, and after service, Ellen gazed on the sacred edifice with approbation and pleasure, feeling herself abundantly rewarded for the part she had taken. Her countenance bespoke the deep feeling of her soul. As she gracefully raised her right hand while the beautiful words of adoration and praise fell from her lips.—

“ Within these walls let heavenly peace  
And holy love and concord dwell ;  
Here give the burdened conscience ease,  
And here the wounded spirit heal.  
Ne’er let Thy glory hence depart,  
Yet choose not Lord this shrine alone.  
Thy Spirit dwell in every heart  
In every bosom fix Thy throne.”

The people then sat down to an excellent public tea in which Ellen and her parents took a prominent part. An interesting public meeting was held in the evening. The hearts of God’s people were cheered as the result of these services were a grand success, and Ellen anxious for an increase of members with untiring effort conducted nine services and the Lord graciously added a few souls to their number. Ellen continued to pray for the prosperity of this little Society until she ceased to live. Many times whilst labouring in other Circuits she has been heard to exclaim “ Lord bless thy people at Stren-sall, visit them with Thy salvation.” Such devotedness to God and fervent prayer must and did prevail. About this time Ellen received a letter referring to the

progress of the work of God at Market Weighton. "I am glad to inform you that all our young converts are in harness and working in the cause of God, they are very diligent at the means of grace, and are making progress in the divine life. Many of them are very useful in the Sunday School, as most of them are teachers. I was very glad to hear that you had got your chapel completed and opened at Strensall, and that you are doing so well in raising money to pay for it. I think you have done well yourself, taking into consideration the time you have been from home, and I trust that your little chapel will be the birth place of many precious souls. I pray that you may have "souls for your hire and seals to your ministry."

She revisited Barton, Darlington Circuit, June 27th, and again July 4th, during which time she held special services; preached five times, and nine persons obtained the pardon of sin. Her next scene of labour was at old Malton. Here the Primitive Methodists have a neat little chapel, which was built in answer to prayer, and was the outcome of a blessed revival of religion. Mrs. Fawbert, an aged Local Preacher says, "that while she was praying for a new chapel at the above place, the Lord answered her prayer and let her see the plot of ground on which the chapel should be built, and the style of the building." The chapel was ultimately built on the same plot of ground

which had been revealed to this earnest, believing woman. Ellen's first visit to Old Malton was on July 21st, 1875, she being at that time 18 years of age. On the Sabbath she preached the Chapel Anniversary Sermons, and conducted services during the week which were attended with most glorious results, the blessing of the Most High rested upon the people. The sanctifying power was felt by believers, and that week Christ visited the hearts of sinners by His spirit, and many received and welcomed the Saviour, and have become loving and loyal subjects of the world's rightful Sovereign. They now realize that

“ Blessings abound where'er he reigns,  
The prisoner leaps to lose his chains;  
The weary find eternal rest,  
And all the sons of want are blest.”

July 28th, she visited Flaxton in the York Circuit and preached the Chapel Anniversary Sermons on the Sabbath, the Sanctuary was well filled with attentive hearers, the Word of Life went to the hearts of the people who were sighing and weeping in many parts of the chapel. Ellen laboured at Knapton in the Wesleyan Chapel, Sherburn Circuit, and God did not fail to own her earnest efforts at this place, but graciously cheered her heart with his presence, and gave her many tokens of his saving power.

She visited Askrigg in the Middleham Circuit, Aug. 29th. Preached the Chapel Anniversary Sermons on

the Sabbath, the word was delivered with great power, the blessing of the Triune Deity rested on the crowded assembly, and many souls were cheered and strengthened in the faith of the gospel. A public meeting was held on the Monday evening, when Ellen gave an instructive and interesting address. She conducted the service in such an excellent and impressive manner as to win the affections and sympathy of the people and before leaving Askrigg the Society gave her a pressing and unanimous invitation to visit them again, to hold three weeks of special services in November, after a little hesitation she consented and then left them to carry the tidings of a Saviour's love to another part of her Master's field. As she

"Would fain proclaim to sinners far and near,  
A love which can remove all guilty fear."

She preached the Chapel Anniversary Sermons at Dunnington to overflowing congregations, and the collections were exceedingly good.

September 26th, she visited Malton, conducted three services, and two souls were saved. She next revisited Newbald, North Cave Circuit, where she laboured with great freedom, held nine services and gathered eleven sinners into the fold of Christ.

Ellen revisited Welton on October 17th. At this place the work of the Lord prospered in her hands, she preached eight sermons and had the gratification of seeing seventeen precious souls plucked as brands from



the burning. She revisited most places in this Circuit, but the results are not recorded except what may be gathered from the following letter dated October 28th, addressed to a friend, "I have just arrived at home from my second visit in the North Cave Circuit, where I have been labouring for one month. I am glad to say we have had a grand time, sinners have been converted and brought to God in a wonderful manner; and our congregations have been so large that we have had to turn out of the chapel and obtain better accommodation."

"At one place we had between forty and fifty sinners converted. To God be all the praise. Not only have sinners been saved, but believers have been quickened, and they have professed to enjoy more of that "perfect love which casteth out fear." We have had much of the presence of the Master, and He has blessed us abundantly. I hope and trust that God will still bless me and make me a blessing to all around. Praise His name: I claim the promise as my own. God has said "My presence shall go with thee, and I will give thee rest."—Exodus xxxiii. 14. I feel I can trust Him all my journey through." And with Him as my helper

"I can press through storms of every kind,  
And leave the world and sin behind,  
To gain a crown above."

Ellen paid a second visit to Market Weighton, and delivered an excellent discourse on the Sunday after-

noon from Nahum i. 7. There was a large and attentive congregation to hear her; and many felt it like the gate of heaven to their souls. In the evening the chapel was crowded with people anxious to hear her proclaim the glad tidings of the gospel. The sermon was founded on Matt. xxv. 46.

She conducted the service on Monday night, and preached a powerful discourse based on Matt. vi. 33.

On Wednesday night she held forth the word of life choosing for her text,—Psalm lxxxiv. 11. She preached on Friday evening with her usual fervour and power from Luke i. 79.

On the Sabbath she conducted two services, and in the afternoon she discoursed on James iv. 8. This was a plain, practical, and soul stirring discourse to the Church, and calculated to do much good. In the evening she had an excellent time in speaking from Isaiah lv. 6-7.

She preached on Tuesday night to a good company. On wednesday night she preached her last sermon from John xix. 5. This service was characterised with great unction and power, and will long be remembered for good. During these special services the congregations were good and cheering; and Ellen laboured with all her heart, soul, mind, and strength, to bring sinners to a saving knowledge of the truth.

She did not labour in vain nor spend her strength for nought, for several persons were converted

and are useful members in the church. One man who attended these special services said concerning himself that he was so hard that he thought he never could be moved by the preaching of men ; but while I sat and listened said he to that youthful preacher I was melted into tenderness and love, fled to the Cross for shelter and found peace there. He is now a consistant member of the church.

In the order of Providence Ellen fulfilled her engagement a second time at Askrigg. She commenced her three weeks labours on Nov. 28th, and delivered fifteen sermons, and sixteen souls were added to the Church, out of which some are breaking the bread of eternal life to others. From the following letter it is evident she desired to see greater success. She wrote to a friend "I am now labouring in the Middleham Circuit, and I shall stay here until Christmas week. The weather is very severe, consequently our meetings are not so good as they should be, but I hope we shall have some good done. The members are just beginning to work and do as it is their duty to do, and I am trusting in God and looking for better days. "When Zion travelleth she bringeth forth her children," but if the members of the Church will not come up to the help of the Lord against the mighty, it is almost impossible to get on the work of the Lord. Christ himself could not do many mighty works because of the unbelief of His disciples. So it

is at the present day, the unbelief of many members in the church prevents the work of God from reviving, and renders the labours of ministers and evangelists powerless."

Her next weeks services were held at Sedbusk, many went with her from Askrigg, to assist the society there, it being very small. Darkness pervaded many of the meetings, but the victory came, the Spirit descended in a copious manner ; and it was none other than the house of God and the very gate of heaven. Many were brought to a saving knowledge of the truth. One very remarkable conversion took place, a young man a persecutor of God's people attended every service, until one night the power of God constrained him to seek for pardoning mercy, and he soon realized it to the joy of his soul. The Sunday following he was seen wending his way round the village distributing tracts, and speaking to the people on the necessity of a change of heart. At the present time he is an accepted Local Preacher, and others also are usefully employed in the work of the Lord. The remembrance of Ellen is a sacred treasure to many, and no doubt will be with some so long as memory holds her seat. We may well exclaim "what hath God wrought."

It is evident from a letter written to an afflicted friend, that she had some thoughts of going abroad as a missionary or evangelist. On December 27th, 1875, she writes, "I am very glad to hear that God

has so far raised you up from your affliction. I hope that you will soon be quite strong. I have no doubt that you have felt the presence of the Master, even in the furnace of affliction. Afflictions are sent in mercy and intended for our good. I hope that this affliction will be the means of drawing you nearer to Jesus. Give Him your heart, your soul, your life, your whole. May God help. I am not at present going as a Missionary, but I hope to go in the future. There, is a great work for me to do, and my desire is to work while it is day; "for the night cometh when no man can work."

"My heart is full of Christ, and longs  
Its glorious matter to declare,  
Of Him I make my loftier songs,  
I cannot from His praise forbear,  
My ready tongue makes haste to sing,  
The glories of my heavenly King."





## CHAPTER VI.

### THE RARE JEWEL.

**T**HE diamond is not only a rare, but the most beautiful of all jewels. It is only mentioned in three places in the Bible, and the following is one of them. "And the second row shall be a diamond." Ex. xxviii. 18.

The diamond shining so beautifully and scattering its light around is an appropriate emblem of Ellen ; whose religion shone so brightly that many others seeing it were drawn to the Sceptre of righteousness. She was a rare jewel in her successful labours, and joyfully bore away the prize of many a rescued soul. More and more that grace and truth which came by Jesus Christ was exhibited in her daily conversation, walk, and discipline, so that her life appeared to be hid with Christ.

The subjoined letter to a friend, dated January 11th, 1876, shows the spiritual state of her mind at the commencement of that year.

“I have just been thinking I have abundant cause to praise God for the innumerable blessings conferred upon me during the year which is past. Finding that I have not been so faithful as I should have been, I long that this year may be one of complete devotedness to God. I want to be filled with all the fulness of God ; O, the blessedness of loving Jesus ; I would love Him if it was only for this life. I feel thankful that God has blessed my labours during the past year. I have preached one hundred and thirty times, and have seen many souls converted, and I long to do more for Jesus. I hope that I shall see more fruit in connection with my labours during this year. We are having some excellent services at Whixley. On Sunday night we had three sinners converted ; and on Monday night four more precious souls found Jesus. On Tuesday night three persons were saved ; and last night one more sinner professed to find peace. I am praying that to night and to-morrow night we may see more souls saved than we have done during the previous nights.”

The next two nights she preached at Green Hamerton, one mile from Whixley, in the Knaresbro’ Station. The chapel was well filled, and the Holy Ghost was poured out upon the people, and at the close of the week’s services, nineteen persons professed to obtain deliverance from the captivity of Satan.

Her name is as ointment poured forth among the people in these villages ; and she left a blessed salutary influence behind her. The friends with whom she made her home during her visit Mrs. Foster, Green Hammerton, and Mrs. Mason, Whixley, say, that she was a deeply pious and truly devoted young woman ; and exceedingly humble and kind, and this was the general impression which she made where-ever she went.

“ The bird that soars on highest wing,  
Builds on the ground her lowly nest ;  
And she that doth most sweetly sing,  
Sings in the shade when all things rest ;  
In larks, and nightingales, we see  
What honour hath humility.  
The saint that wears heaven’s brightest crown  
In deepest adoration bends ;  
The weight of glory bends him down  
The most when high his soul ascends ;  
Nearest the throne itself must be,  
The foot-stool of humility.”

The first service that Ellen conducted at Knaresbro’ was on a Friday evening, the bellman was sent round the town unknown to her, to announce that Miss E. Webster, eighteen years of age, would preach in the Primitive Methodist Chapel, at seven o’clock. This experiment proved a grand success, for soon the body of the Chapel was so crowded that it was found necessary to light up the gallery to accommodate the large congregation. She chose for her text Acts xvi. 29-31.



She had a hard time in preaching, probably this arose from a deep feeling of humility, from having heard the bellman cry her name as she entered the town, she said I could have wept, as I thought myself so inadequate to the requirements of those who minister unto the people in Holy things, but the Lord helped me through the service, and His blessing attended it in the prayer meeting which followed, a great number of persons remained, the powers of darkness prevailed for a long time, and the heavens seemed as brass, it was one of those trying and depressing times which is often experienced just before the crowning glory comes upon the people. The struggle against the powers of darkness was great until Israel gained the victory, and had a "shout of a king in the camp," sinners were invited to come to Jesus, and seven persons complied with the invitation and were made happy in His love. Ellen had to leave after a short stay, the members and friends would fain have had her remain, they delighted to hear her proclaim the simple gospel of the grace of God. Many persons came to hear her who had not attended chapel for years. Her visit to Knaresbro' was the beginning of a grand revival, during which fifty-eight persons were converted.

The friends in the Knaresbro' circuit speak tenderly and affectionately of Ellen. The services she conducted in their midst were seasons of blessedness to their souls, the influence that attended the preach-



ing of God's truth was quick and powerful, the people exclaimed "it is good, these are like old times." May those who listened to her sweet voice and who were converted under her preaching hold fast the beginning of their confidence through the journey of life; so that when they die they may swell the number redeemed through the blood of the Lamb; win the fadeless and imperishable crown. Its rare jewels will never perish, the lustre of its diamonds will never tarnish, but will shine with eternal splendour, and will be the everlasting reflection of Christ's glory through eternity.

She commenced her labours at Scrafton, in the Middleham Station, January 26th, and conducted eleven services, and had the pleasure of seeing many sinners brought to a saving knowledge of the truth.

She began her evangelistic efforts at Middleham, Feb. 7th, preached nine times, and her labours were crowned with the salvation of several souls.

Ellen arrived at Rise Carr in the Darlington Station, on Saturday, March 18th, and was first introduced to the members and friends at a coffee supper which had been provided in order to get the members together, and to raise means by which to carry on special services.

When she made her appearance among them she looked so young, only eighteen years of age, that some of the friends were reminded of David when he went

to see how his brethren were getting on. Her youthful appearance had a good effect upon the members and she soon won their sympathy and prayers. After the coffee supper, a meeting was held, before the close Ellen laid aside her travelling cloak and said "Dear brethren, I did not intend speaking to-night, but the earnest speeches to which I have listened, and the blessed influence that pervades this meeting constrains me to say something." Her address made a good impression upon the minds of the people; and at the close of the meeting many retired with stronger faith and brighter hopes of success in soul saving.

Ellen preached on Sunday Morning, March 19th. It was a very stormy morning; a thick covering of snow had fallen during the night, and many of the friends were afraid that the inclement weather would prevent a good attendance, but they were agreeably surprised to see the chapel nearly full. The word was delivered with divine power, many wept under its influence, and a powerful prayer for a "pentecostal revival" brought the morning service to a close.

"Here as at Jerusalem,  
Let the fire of God come down;  
Send the cloven tongues of flame,  
Every faithful message crown.  
Conquering Jesus O appear,  
Gather thousands by Thy grace,  
Carry on thy victories here,  
Clasp the world in Thine embrace."

In the evening the chapel was literally packed with people anxious to hear her preach. This service far exceeded the most sanguine expectations of the people. The Holy Ghost was poured out upon the congregation, numbering at least five hundred, and under His quickening and reviving power, she held the audience spell-bound for half-an-hour. At the close of this mighty service, only a few persons retired, while hundreds remained at the prayer meeting. After a few of the members had prayed earnestly that sinners might be awakened and brought to Christ; she gave a short address, in which she affectionately invited the unsaved to come to the Saviour, and while she was speaking a poor woman came and knelt at the penitent form, then the hymn beginning with "Come to the Saviour make no delay" was sung, and several more persons came forward until for the first time in the history of the society, the singers' pew was crowded all round with broken-hearted penitents; and twenty persons declared that God for Christ's sake had saved their souls, and adopted them into His family. Now the blessed work of soul saving begun and was carried on with increasing vigour.

The services were resumed on Monday and Tuesday evenings, the congregations were very large and attentive, and a powerful influence pervaded. At each meeting, twenty persons professed to have found the pearl of great price, and could rejoice in hope of the

glory of God. May the sixty precious souls saved at these three services be preserved unto everlasting life. It was not likely that Satan would lose sixty of his servants quietly, and let the converting work go on without raising any opposition against it. He began to rally his forces and set them in battle array against the armies of Israel.

On the Wednesday evening, a few young men who professed to be infidels came to the chapel, and during the service sneeringly laughed at the message of salvation, and the person who delivered it. In the prayer meeting these young men continued in their defiant attitude, and for a time Satan and his armies prevailed. God permitted this short triumph on the part of the enemy, in order to test the faith of His chosen people ; and as soon as He had proved their sincerity and confidence in Him as the Captain of their salvation, He speedily gave them the victory.

Ellen could not bear to see these spiritual Philistines defy the soldiers of the Cross, and with their unbelief and pernicious influence retard the progress of the work of God. Just at this critical juncture she came forward and stood upon a form at the front of the Christian army, and in the face of Satan and his troops of darkness, addressed the former in the name of the Lord. She said, "Brethren, the Devil is up in arms against us, but the Lord is on our side and we shall conquer," and while she was speaking in the name of

her Master, the clouds of darkness were scattered and the sky became clear; the enemies of the Cross were entirely defeated. The Lion of the tribe of Judah broke every chain; took the prey from the mighty, and his people were enabled to push the battle to the gate, and obtain a glorious victory. At the close of the conflict, twelve persons were delivered from the power of Satan unto the true and living God. During this spiritual conflict Ellen spoke with greater power than ever she had done before; a proof that the Lord is a present help in time of need.

As she returned home after the service in company with a number of friends she said, "Well praise the Lord for twelve souls; but we have allowed the Devil to rob us out of eight; we ought to have had twenty every stroke." She meant, twenty souls each service.

The most of the following day she spent in holy communion with God. She sought for a deeper baptism of the Holy Ghost as a necessary qualification for the important work of winning souls to Christ. This divine blessing she realized while waiting upon God and exercising faith in the precious promises. She believed that, "They that sow in tears shall reap in joy."

When she thought of wicked men insulting the Most High God and sneering at the religion of the Lord Jesus Christ, she was deeply moved with Christian compassion toward them, and earnestly prayed that

God would enlighten their minds, change their hearts, and save their immortal souls.

On one occasion when she was speaking to a young man in the prayer meeting, and urging him to decide for Christ; he replied, "I would rather go to Hell than go to to the penitent's form." This daring and wicked expression, uttered with such emphasis, made her tremble when she thought of the extreme danger there was of that young man losing his precious soul. She took this case to a throne of grace and earnestly pleaded with God for his immediate conversion. She believed in the power of prayer, nor did she plead in vain.

She heard her heavenly Father responding to her prayer, as He did to *Cornelius*, "Thy prayers and thine alms are come up for a memorial before God."

After God had spoken to her believing heart, she said to a friend, "It is all right and you will see that we shall have that young man converted."

When Ellen and her friends were going to the Chapel on Thursday night, she said, "Now, let us exercise confidence in God, and try and bring up the praying host to the help of the Lord against the mighty; and if the infidels come to the service, leave them alone, and dont allow any one to speak to them, but let us pray for them, and try prayer instead of argument."

These unbelieving young men had been boasting during the day of what they could and would do in the

evening service ; they came and sat in front of the armies of Christ, determined if possible, to stop the work of God. But they came in their own strength, which soon proved to be weak and in vain to contend against Almighty power.

This young stripling undertook in the name of the Lord, as David did, to wage war with these Philistines, and with her sling of faith and pebble of divine truth, she stepped forward, like David before the great Goliath, and slung in the name of the God of Israel, who directed it into the head and heart of that young man who had declared that he would rather go to Hell than to the penitent's form.

During the prayer meeting the first who came to Jesus was the young man just referred to. His mind was enlightened by the Holy Spirit, his hard heart was broken on account of his wretched and miserable condition ; and he preferred the penitent's form, and the Throne of Grace, to Hell. He wept bitterly, prayed earnestly, and soon obtained peace through believing in Jesus. Was not this a brand plucked from the burning ? His conversion seemed to give a fresh impulse to the meeting ; the converting glory came upon the people and filled the Chapel, and its convincing and reviving influence was felt through the congregation. The members worked harmoniously together ; but not a word was spoken to the infidels, and earnest prayer was offered on their behalf until the



power of God came down so mightily upon them that they could stand the fire of heaven's artillery no longer; the leader of the infidel band stood up and sang

“My old companions fare ye well,  
I will not go with you to hell  
I long with Jesus Christ to dwell;  
And heaven shall be my home.”

Ellen then spoke to a young churchman who attended the services through curiosity, he replied people have no right to pray without a book, but the mighty power of God laid hold of him, he wept his way to the penitent's form and entreated her to pray for him. When she replied, “where is your prayer book,” he was completely broken down, and for the first time in his life prayed without a book, and realized that it brought an answer of peace to his soul. Thus we see,

“They who came to scoff, remained to pray.”

The work of God now went on gloriously, and at the close of the service twenty-eight persons gave in their names as having found peace with God. This was a glorious victory over the champions of infidelity, the powers of darkness, and the hosts of hell.

At the close of the prayer meeting she gave a suitable address to the young converts and a few words of encouragement to the members of the church. She said, “Now Brethren the Lord has given us twenty-eight souls to night, that is eight over to make up twenty for last night; and He is yet able to do greater things for us than these.”

On the following evening the chapel was densely crowded. For a full hour before the service commenced every seat was occupied. Mr. Gladwin says, "while he stood crushed in the porch of the Chapel a poor woman asked him if he would help her through the crowd, he complied with her request, and the next time he saw her, she was at the Throne of Grace, rejoicing in the God of her salvation." This circumstance reminds us of the poor woman in the gospel, who pressed through the crowd, believing that if she could but "touch the hem of His garment, she would be made whole." If we would secure the salvation of our own souls we must not allow the crowd or multitude to keep us from coming to Christ. We must strive to enter in at the straight gate ; "for many will seek to enter in and shall not be able." At the close of the above service sixteen persons gave in their names as having been made happy in the love of Christ.

A public band meeting was held in the chapel on Saturday night, which was largely attended. Many of the young converts were present, and gave their humble testimony of the saving power of divine grace in their hearts. *One hundred and fifty five* persons professed to have been converted under her labours, all those persons have not joined Rise Carr Church, but other Churches in the town have reaped considerable benefit from her labours.

She paid her last visit to Rise Carr at Easter, when

she preached the Chapel Anniversary Sermons on the Sabbath. The people flocked to the chapel very early in order to obtain a seat ; this showed that she had made a very favourable impression upon their minds ; and at the evening prayer meeting sixteen persons professed to have obtained forgiveness of sin. The annual Tea Meeting was held on Easter Monday. In the evening instead of a Public Meeting being held, as formerly, Ellen preached, and never was the Chapel Anniversary crowned with such glorious success as on this occasion. In the prayer meeting twelve more precious souls were converted, making a total of twenty-eight during her second visit and a grand total of One Hundred and Eighty Three in connection with her arduous labours at Rise Carr. This is marvellous success to have been accomplished under twelve discourses which she delivered, and prayer meetings which she conducted.

Here is a striking proof that the statement made by the Apostle Paul is true, when he said, " But God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised hath God chosen, *yea*, and things which are not, to bring to nought things that are : that no flesh should glory in His presence." 1 Cor. i. 27.29.

The subjoined account of remarkable conversions were given by Mr. Gladwin, after Ellen had been

labouring at Rise Carr, as a specimen of the fruits of her labours. He says, "the manager of the Rise Carr Iron Works was always looked upon as being a man of a hard and oppressive nature towards the workmen; and frequently I have heard the people say, that Joe Colley has no feeling for any body. His wife was the first penitent at the foot of the cross, at the first Sunday evening service; and on the following night her husband trembling beneath the mighty power of God, came to Christ and was made happy. This man's son and daughter next came to the penitent's form, and they were pardoned and adopted into God's family."

"A young Churchman said that when Ellen gave out the following hymn her hand was raised a little and he thought it pointed to him :

"Come O thou all victorious Lord  
Thy power to us make known;  
Strike with the hammer of Thy word  
And break these hearts of stone."

The words of the hymn went to his heart and in the prayer meeting he sought and found peace through believing in Jesus."

"In one family of the name of Sutton, five of them were truly converted. There was only one unconverted person in the family, and he was a married son, but best known by the name *Billy Sutton, the Irish Comic Singer.*" Billy says, "I thought I would go and hear Miss Webster preach, but I shall never forget the

shaking it gave me. I was glad to get to the penitent's form, and now my favourite song is :

“ Oh happy day that fixed my choice  
On Thee my Saviour and my God.”

“A young woman who had been educated in the Roman Catholic faith came to the preaching services ; and the power of divine truth laid hold of her conscience, and she soon began to feel as she had never felt before. She came to the foot of the cross, (not the priest,) wept like a child and prayed for divine forgiveness and she obtained peace. Her friends and the priest have been to see her since her conversion, but she is not afraid of anything that they can do to her.” Her theme is :

“ My heart is fixed eternal God,  
Fixed on Thee.  
And my immortal choice is made,  
Christ for me.”

“The husband of one of the Rise Carr members had been very much given to drinking, and he had often prevented his wife from coming to the class meeting, and kept his children away from the Sunday School, this was a source of great punishment to them. His wife was not allowed to come to the services until the Thursday night, when she said to her husband, “you may say and do as you will, I will not lose my soul through you,” and that night she came to the service. Her husband beat her very severely for attending, but his cruel and unmanly treatment did not prevent her from

praying. She resolved by the grace of God to save her soul. On the Sunday following her husband came to the Chapel to see what this stir was about. The power of the Holy Ghost came down upon him, he wept on account of his sins, and found his way to the "Lamb of God which taketh away the sin of the world." James Knight, another convert says, "I have been working among Navvies and I have drunk many a barrel of drink, and I have fought many scores of battles, but I was never so well thrashed in my life as I was while hearing that honoured servant of the most High God preach. Both this young man and his wife gave their hearts to God. He is promising fair for the kingdom." "Thomas Sheldon is another convert also his wife who was a spiritualist; he persuaded her to attend the services, she did, and soon began to weep under the divine influence, and became concerned about the salvation of her soul. She gave her child to a friend and then went to the penitent form and began to pray; and the Lord gave peace to her soul.

"A young man the name of Barlow had joined a band of young men who professed to be infidels, and who had engaged Mr. C. W. to lecture for them on the second Monday night, that Miss Webster was preaching at Rise Carr, this young man came to the service out of curiosity, and the word slew his prejudice, and broke his heart. He cried for mercy,

and obtained it to the joy of his soul." His companions afterwards called upon him and invited him to go and hear the lecture on Monday night, but he nobly replied, "no lads, I have made a better choice."

"Let worldly mind's the world persue,  
Its sinful charms I flee ;  
Once I admired its trifles too,  
But grace has set me free."

Mr. W. C. says, "that he had made up his mind to enjoy life, and he thought that if he joined the "Brass Band" connected with the Rifle Corps, he would soon accomplish his object, but found it came short of what his heart craved and his soul desired." He had heard many people talk about Miss E. Webster and the revival that was going on at Rise Carr, so he said, "I will put my night in at the chapel." He honoured his promise, and when he saw such a noble band of happy men and women in the prayer meeting, whose hearts God had touched with hallowed fire, and whose souls were full of glory, he came boldly up to the foot of the cross, and was made happy in the love of Christ ; now he could sing,"

"I love your mode of worship,  
I love simplicity,  
Adieu my old companions,  
A Primitive I'll be."

Ellen returned home from Darlington looking pale and fatigued ; and when giving an account of her successful labours she said "give the glory to God."

When one of the family referred to her leaving her "foot-prints on the sands of time," she desired them to be silent.

"Not myself, but the truth that in life I have spoken;  
Not myself, but the seed that in life I have sown  
Shall pass on to ages—all about me forgotten,  
Save the truth I have spoken, the work I have done.

Her next sphere of labour was at Norton in the Malton Station. She had a strong conviction that she ought to have laboured longer at Rise Carr, where she had been so successful. When writing to a friend, April 3rd, she said, "I fear I have done wrong in leaving Rise Carr so soon. I believe the Lord intended me to stay and do some more work at Darlington. I have felt very much troubled at times about it. I feel very unsettled here, although the people are very kind, yet I do not feel comfortable. But praise God I have His presence, and I know He who has hitherto been my helper will guide me all my journey through.

The Chapel Anniversary Sermons at Spofforth, in the Knaresbro' Station, were preached by Ellen on Sunday, May 21st. She also conducted services during the week, and Miss Bickerdike a farmer's daughter and two young men were convinced and brought to decide for Christ under her labours.

She preached the Sabbath School Anniversary Sermons at Knaresbro', May 28th, morning and evening, and conducted services during the week, which were made a blessing.



Barton, Darlington Circuit was re-visited by her on Sunday, June 15th, when she preached Sabbath School Sermons. On July 12th, she wrote her cousin "We have had a very successful and pleasing Anniversary, more money was raised this year than last, and three souls professed to find the Saviour."

She held a series of protracted services at Shildon, but no account of her labours at this place is to hand, except what is gathered from a letter dated June 20th, addressed to a friend. "I have received your kind letter and was sorry that you were not able to get to Shildon, I think you would have enjoyed yourself very much. I was glad that your sister was there, I should have been very dull without her. The people were very nice but quiet, or rather, very reserved. The services were well attended, very good, and about thirty-five persons added to the church."

The following letter was also written to a friend, dated June 27th. "I suppose you will have thought me long in writing, but I have been busy working for Jesus. Praise the Lord I have seen a goodly number of souls saved. In one place we had about "*one hundred and eighty*" converted; and where I have been labouring last I have seen upwards of thirty sinners saved;" *referring to Rise Carr and Shildon.*

"A grand work has been accomplished, and I am trying to believe that it will go on and prosper. O, that God may send us showers of blessings. We have been

holding our Chapel Anniversary at Strensall, and we have had a grand time. Though we have only a few members in society, and these are very poor, yet we have raised at the Anniversary above £30, and in addition to this we have had souls saved. To God be all the glory."

Ellen was very unwell in the afternoon, and could not go to the service, but in the evening she was present. The word was made a great blessing to her soul; her countenance beamed with heavenly joy, and she seemed unutterably full of glory and of God.

The services were resumed on Monday, when she preached in the afternoon to a large and respectable audience. She seemed a little nervous at the commencement, but as she got more into her subject she gained confidence and preached with extraordinary power, causing some to weep and others to shout aloud for joy.

In the month of August Ellen visited Scarborough, and on the 18th she writes "last week I spent at Scarborough, and it was a good one to my soul. I preached twice on the Sabbath, we had large congregations, good collections, and a blessed influence. In the Sunday evening prayer meeting six souls professed to find pardon, and on Tuesday night, I preached again, and another soul was saved." The Trustees invited her to preach the Anniversary Sermons in October, and she promised all being well, but, Providence ordered it

otherwise, for her labours on earth were nearly complete, and the Lord of the vineyard was about to say, enough ! “come up hither.”

Her last special effort was made on Sept. 9th, 1876, at South Church. On Saturday morning she left home not feeling well, and having missed the train she had arranged to go with, she proceeded by a later train, and on her arrival there being no conveyance at the station, she walked two miles and a half through the drenching rain, with some difficulty, she arrived at Mr. Wm. Beaston's, who entertained her during her visit to South Church. After taking a cup of tea she retired to rest, and rose in the morning feeling her weakness and inability to conduct the services of the day. Like Hezekiah she laid the matter before the Lord, and while prostrate at His feet sweet words of comfort fell like gentle dew upon her thirsty soul. “Fear not, as thy day so shall thy strength be.” As she commenced the morning service she fully realized this precious promise, and found help in Him who is strength in weakness. She took for her text Nahum i. 7. “The Lord is good.”

She preached again in the evening from 1 Peter i. 6 & 7. “Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and

honour and glory at the appearing of Jesus Christ."

On Monday evening she manifested much heavenly mindedness and preached from Job xxii. 21. "Acquaint now thyself with Him and be at peace : thereby good shall come unto thee." Before the close of this service she felt a slight pain in her left side, she thought it would pass away with a little rest, and

"Tired nature's sweet restorer balmy sleep."

On Tuesday, her cough troubled her very frequently, and the pain in her side increased considerably during the day, yet she enjoyed a settled peace and dependance on her all sufficient Saviour. In the evening she made her last effort to preach the gospel of the kingdom of heaven, and selected this appropriate text : "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." While she spoke the congregation was deeply affected; a solemn influence accompanied her impassioned utterances, and the deep and serious impression made upon many minds will not easily be erased; during the night her disease manifested alarming symptoms, she was the subject of severe suffering; at times, quite unconscious. Kind friends bathed her aching head which alleviated the pain, and as morning approached she fell into a calm sleep, from which she awoke refreshed and so much restored that she was able to return home on the Wednesday. This she regarded as a special favour from Heaven, and on entering her

father's house and looking once more on the faces of those she loved, thoughts of a happier home filled her mind :

“ Blest thought, in that delightful home the parents hope to meet  
Himself spring, there to cast their crowns at Jesus' feet ;  
For ever free from sin, and from temptations power,  
To mingle in the bliss and joys of Eden's happy bower ;  
Home, sweet home,  
Oh, to enjoy that Bliss above, the family at home.”





## CHAPTER VII.

### THE TRIED JEWEL.

**T**HERE are many ways in which Jewels may be tried, to see whether they are real or only counterfeit. Men can make counterfeit Jewels, and they are often so much like the real, that it is difficult to tell one from the other. God sometimes makes stones that appear so much like Jewels that hardly one person out of twenty can tell the difference between them. Sometimes even the merchants who are engaged in buying and selling diamonds can hardly tell a real Jewel from an imitation. "It is not all gold that glitters." "It is not every bright stone that is a diamond." One of the ways to try a diamond is to scratch it. A real Jewel cannot be scratched.

Another way is by putting it beside a real Jewel and comparing them together. And if we want to know whether we are true Christians, we must compare ourselves with Jesus, and see if we are like Him.

There is another way in which we may try a Jewel,

by putting it into water. If it is a real Jewel it will look bright and shine ; but if it is a counterfeit it will look dark and dull.

The Bible compares afflictions and trials to water and fire. Water to cleanse, and fire to purify. But God has promised to be with His people in their passage through the river and the furnace.—Isa. xliii. 2, 3.

Sometimes we see God's people who have severe and protracted afflictions, heavy trials, and powerful temptations to endure, and we often wonder why it is so. Why does not God cut short His work in righteousness and deliver them from all their troubles? Perhaps the reason is that He is using those afflictions and trials just as the lapidary uses the files and wheels to polish his jewels so as to make them brighter and more beautiful.

The time came when Ellen had to enter the furnace of affliction, in which she suffered excruciating pains, yet she was always cheerful and happy, and was not wishful that one of these trials should be altered, because God sent them and He knew what was best. She was one of His jewels, and He was using those processes to make her meet for the inheritance of the saints in light. And this is the way in which He often prepares His jewels before their removal to the skies. The day after she arrived at home, Thursday, Sept. 14th, an eminent Doctor from York was sent for, who said "that her physical

energies were completely exhausted with excessive labour, and pronounced her dangerously ill."

The sad intelligence of her severe and dangerous affliction soon spread to all the places where she had formerly laboured; hundreds of friends were deeply affected when they heard of it; and a tide of Christian sympathy began to flow. Scores of sympathetic letters were sent to her, and her parents.

On Sept. 12th, Mr. S. Gladwin writes, "We got the note from your sister Annie on Sunday morning containing the sad news of your affliction, and we were sorry to hear of it. I am sorry that you went to South Church to labour. I have always thought it an unhealthy place. I hope by this time you are much better. I can tell you there was a stir at "Rise Carr" on Sunday when I told the friends about you being so ill. Special prayer was made by all our Members on your behalf. You live in the hearts of the Rise Carr friends."

On the 20th instant Mr. S. Gladwin writes again, "Dear Sister, we are sorry you are no better. I may say that the whole of our Society at Rise Carr has been depending upon you coming again to labour amongst us, and we feel that your affliction is a very severe blow and it must be a very trying time to your parents."

"Your case reminds me of Peter when he was in prison, and the Church prayed for his deliverance. I



can assure you that the Church here is praying for you: and if the distance had not been so great, a goodly number of members and friends would have come to see you. "The Lord is still good and he knoweth them that trust in him." You have preached well from that text, and now though you are weak in body, you can lay hold of the promise of God. His goodness will not fail you even in sickness."

Rev. C. Stockdale wrote Sept. 22nd, "Dear sister Webster, I hope that you are improving in health, and that your heavenly Father will spare your valuable life for future usefulness in His cause. The friends at Whitley were so glad that I had seen you on Monday, and many prayers are being offered in the Chapel for your recovery. Mr. P. Annakin prayed *thus* "Lord bless our Sister Webster that is afflicted, &c, Thou knowest that we love her, and we should like to see her again," to which many responded amen.

On the same date a friend at Barton wrote: "Dear Miss A. Webster, "We were all very sorry to hear of your sister's illness, and hope that God will strengthen her in her affliction, and soon restore her to health. We shall be so thankful if you will be kind enough to let us know, as often as you have time to write, how your dear sister is getting on. I sincerely pray that you may have strength to bear this heavy trial. When she is sufficiently recovered, if a change of air would do her good, we shall be glad if she will come here, and

we will do all we can to make her comfortable, and restore her to health. With love, and hoping that your dear one may soon be better."

But Ellen's affliction was such that the two doctors who attended her could not give the slightest hopes of her recovery ; and said she was suffering from inflammation of the lungs, bronchitis, and consumption, a complication of diseases the result of repeated colds. She received this information with the utmost tranquility, and bowing her head replied reverently "Father Thy will be done." She requested that her papers and letters should be brought into her room, and two beautiful poems written by herself, one on the Lord's prayer, the other on her own name, these she committed to the flames, her modesty was such that she judged them not worthy to be preserved. She asked for the hymn book, pen and ink, and wrote the verse for her funeral card ; then took up the hymn book to mark the hymns she would like to be sung at her funeral, but her weakness was so great that she could not accomplish what she desired. As the bloom of health faded from her youthful cheeks, the graces of her Christian character shone with greater lustre and loveliness. The following are a few of the sentences which dropped from her lips during the last fortnight of her life. The Rev. C. Stockdale, visited her and found her rejoicing in the hope of the glory of God, and in his presence she expressed a desire to be restored in these words, "I am so young, only

nineteen years of age, I have done so little work for my blessed Redeemer, I should like to get better so that I could preach again ; but I am afraid I never shall ; and then as if chiding her impatience added " well, in all things my will is the will of my God." He replied " if your work is not done the Lord can soon raise you up and give you strength to finish it ; if it is already done except suffering, He will soon come and take you home to rest." She then requested him to sing and play the following hymn :

" There is a realm where Jesus reigns,  
A home of grace and love,  
Where angels wait with sweetest strains  
To greet the saints above.  
He speaks so kindly come to me  
And I will give you rest ;  
The angels waft the melody  
To greet you with the blest.

While he sang her soul was filled with abundant consolation and she requested him to sing those sweet lines again and joined in the chorus :

" They'll sing their welcome home to me,  
They'll sing their welcome home to me,  
The angels will stand on the heavenly strand  
And sing their welcome home."

She was continually praising the Lord for his goodness and mercy, sometimes talking about preachers, at other times preaching. On one occasion she said, " the Devil is up in arms against us, but ours is a great

Captain, He never lost a battle yet." In this language she addressed the people of God in the Rise Carr revival. She prayed "Lord make me wholly Thine, I am thine, my beloved is mine, and I am His."

"Not a cloud doth arise to darken the skies  
Nor hide for a moment my Lord from my eyes.

One afternoon she said, "mother, Jesus is here, I have been washing His feet with my tears, and I have wiped them with the hair of my head." The Revs. J. Wesley, G. Whitfield, Wm. Clowes, and H. Bourne were present; they had crowns on their heads and harps in their hands, and the angels were there, and they sang songs of praise to the Lamb. Oh! how delightful was the heavenly music. These heavenly visitors promised her a crown for her head and a harp for her hand; and a seat near the throne. She became so charmed with their company that she commenced singing:

"Beyond the river's brink we'll lay  
The cross that here is given;  
And bear the crown of life away  
And love Him more in heaven."

Then again she exclaimed "for I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." "By Thy death and passion on the cross, Thou hast taken all my sins away, Thou hast removed all pride from my heart, and filled me with

perfect love, glory, glory, Thy presence makes my paradise, and where Thou art is heaven." "Jesus will say open ye gates, and ye everlasting doors, lift up your heads, and let the heir of glory in." She seems to have been favoured with another vision of heaven. Hence she said, "there they stand (the saints,) around the great white throne, there are thousands clothed in milky white robes, singing unto Him that loved them, and washed them from sin in His own blood, and made them kings and priests to God." "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes." "They shall obtain joy and gladness, and sorrow and sighing shall flee away." Such were the sweet thoughts and expressions of this lovely jewel, whilst tried in the furnace of affliction. O Christian rejoice! every trial, every conflict, hastens you to the haven of eternal peace; as sometimes the tossing and driving of the tempest may hurry a shattered ship sooner to its harbour than the fairest wind that blows. So the rough winds of worldly sorrow, as well as the peaceful gale, and perhaps more hastily may urge the Christian to the port where every storm shall cease. This was the case with Ellen, and she could say :

"OH! welcome the sufferings, whenever they come,  
That bring with them comforts like these.

Let me always be fill'd with such foretastes of home !  
And I sigh not for health or for ease.  
That angel's soft touch then again would I feel,  
Though my heart strings with agony quiver.  
The pressure is mercy ; it wounds but to heal ;  
It will end in enjoyment for ever."

" Oh ! when shall I shake off these trammels of flesh,  
And reach that eternal abode,  
When the joys I so value shall blossom afresh,  
Revived by the smiles of my God ?  
Shall I think the embrace that dissolves them too cold.  
Shall I think the short journey too drear  
When the arms of my Saviour my spirit enfold  
And the gates of the city appear ?"

" No, welcome the summons that bids me depart,  
And welcome the moment to me,  
When the clog from my spirit Death strikes with his dart,  
And bids it for ever be free.  
Lord Jesus ! I then in thy glory shall share,  
And for ever be blest with Thy sight ;  
When all will be tranquil, and all will be fair,  
And all will be endless delight."

If there is one thing in the universe of God more pleasing to the mind of Christian parents, it is to see their children completely prepared for heaven. It was consoling to the parents of this lovely Christian to see her laying on her bed, as life was drawing to a close, and the twilight shadows of the evening were flinging themselves around her, with her lamp trimmed and burning brightly, and being wrapt in the brilliant robe of righteousness. without a stain, waiting only for the

heavenly chariot and the convoy of angels to conduct her to the saints everlasting rest.

One day as she lay watching for the Saviour's coming, she saw two angels in her room and said, "they have come to help me to bear my sufferings, they stand beneath an arch which they support with their right hands, and on which my name is written in letters more beautiful than language can describe; perhaps this was to impress upon her mind that her name was written in the Lamb's book of life. "Are they not all ministering spirits sent forth to minister to those who are heirs of salvation." She subsequently spoke of seeing a great camp meeting in heaven, and repeated with extatic delight :

" Oh ! that home of the soul in my visions and dreams  
Its bright jasper walls I can see ;  
Till I fancy, but thinly the vail intervenes  
Between the fair city and me."

"The first peep into heaven what will it be like, the palace of splendour, the abode of intellectual bliss, the delightful association of angels and the just made perfect through the blood of the Lamb. O blessed hope ! I have the assurance ! I shall soon enjoy the felicity of the heavenly world ! the vail will be removed from that face I have loved so much, and shall see Him as He is ! I am almost home."

"I'm nearing now the holy ranks,  
Of friends and kindred dear ;  
For I brush the dews on Jordan's banks,  
The crossing must be near."

The day before she died she said "how truly sad to see people putting off salvation until a day of sickness. Oh what should I have done now without Jesus. It was well for me to seek Him so early, but not early enough." In the afternoon of the same day she appeared to be a little distressed in mind, on being asked if this arose from suffering excruciating pain. She answered "no, this is nothing to the sufferings of my adorable Saviour, I have not one affliction too many. I have been thinking about my brothers and sisters, of the sweet fellowship we have enjoyed here, of the sweet hymns we have sung. And if after all one name should be found *excluded* from the "Lambs book of life." Oh I would urge them to receive the grace of Jesus, and if they do, we shall without stammering tongues or jarring notes."

"Sing the Lamb in hymns above."

"Father we shall," addressing her parent who was supporting her weak frame, she took his hand into her's and with a voice of inexpressible sweetness, added

"Oh how sweet it will be in that beautiful land,  
So free from all sorrow and pain;  
With songs on our lips and harps in our hands,  
To meet one another again."

During her three weeks illness, her sufferings were beyond the power of language to describe, yet she bore them all with Christian fortitude and resignation, by Divine Grace she was preserved from murmuring.



Her sufferings ceased and she was free from pain a few hours before her happy spirit took its flight to the mansions above. On Sunday evening about six o'clock she commenced to preach her last sermon as she lay on her bed, she preached as if she had a congregation before her "Dear Brethren, I should feel pleased if you would come a little nearer, or more in the front, so that I could see you, I must ask you to bear with me for I am not very well, I feel my chest is fast closing up (bronchitis) and I cannot talk much, I must conclude with my kind love to all," these words she repeated several times, and then began to sing

"I'll soon be at home over there,  
For the end of my journey I see;  
Many dear to my heart over there,  
Are waiting and watching for me."

Here she found her strength failing and said Father sing it through. She was fully conscious that the wheels of nature were about to stand still, and

"As she drew near to the last enemy, she smiled  
At the drawn dagger,  
And defied its point."

She prayed for all her friends mentioning many of their names, for every member of the family, and all who had been converted under her labours, earnestly wishing them to pray for themselves, and to meet her in heaven. Meet me in heaven she said, "and I'll stand with the angels on the heavenly strand and sing your welcome home." Her breathing became gradually

more feeble and about twelve o'clock she raised herself in bed and said "where is Annie?" after an affectionate embrace she prayed, "dear Annie give thyself up unto God so that He may glorify thee at the Judgment Day." She then lay gently down on her pillow.

"And thus—without a sigh,  
A change of feature or a shaded smile ;  
She gave her hand to the stern messenger,  
And as a glad child seeks its father's house  
Went home."

Those who stood round her bed will never forget the sweet smile upon her countenance, sweet patience, calm resignation, peaceful serenity, and the holy and heavenly language that dropped from her lips :

"On her lips, her dying lips,  
The sound of glory quivered."

As if she had said dear father and mother, sisters and brothers, weep not for me, I have committed my everlasting all into my Saviour's hands, and I know in whom I have believed. Oh, the peace and triumph that I find in God's everlasting covenant, it has been my support through life, under many painful trials and overwhelming sorrows, and now when drawing near the eternal world and about to bid adieu to all things here below ; it is the spring of my joy unspeakable and full of glory, with my Shepherd's rod and staff of support, I can walk fearlessly and undismayed through the

valley of the shadow of death. Through faith in Christ, I can triumph with the apostle and say, thanks be unto God which giveth us the victory, through Jesus Christ. Welcome then the peaceful messenger, that conveys my willing spirit into the arms of my Saviour, I resign this frail corruptable body to the grave, knowing that, in due season, even my sleeping dust, shall hear the voice of the Son of God, and awake in triumph to a blessed immortality." Soon after Ellen's happy spirit had winged its flight to the Eden above, there appeared on the blind of her room window the form of a beautiful tree, with several branches, each branch being full of pretty buds, many friends in the village came to see it, and were filled with wonder and delight. This remarkable circumstance reminds us of what the apostle John saw, the tree of life in the midst of the city of the heavenly Jerusalem.

On Wednesday, October 4th, her mortal remains where laid in the dust. Previous to interment, prayer was offered, and an appropriate hymn was sung. A number of young women dressed in white, carried the remains of the dear departed, and a goodly number of relatives and scores of friends, who had come miles, followed in procession to the churchyard in Strensall, where in due form and amidst weeping friends, her body was laid in sure and certain hope of a joyful resurrection.

" Yes, they laid her slowly, softly,  
Down to sleep,

Where the dreamless, wakeless slumber,  
Still and deep.  
O'er her eyes the lids are folded  
Closely now,  
And her dark hair falling damply  
O'er her brow.  
But she is a holy angel,  
Star crowned bright,  
May we meet her in that far off  
World of light."

A young Lady placed upon her coffin a beautiful wreath of flowers, this was a faint emblem of the brilliant crown she is now wearing as a reward for her life of usefulness. Her death was improved at Strensall on Sunday Oct. 23rd, by Mr. S. Gladwin, of Darlington, he chose for his text 1 Samuel xx. 18. "Thou shalt be missed because thy seat will be empty." The Chapel was densely crowded, and many felt it to be a solemn time. Her death was also improved at Darlington, by the Rev. C. Stockdale, to a deeply affected congregation. The sermon was based on 2 Timothy iv. 6-8. Her death was also improved at Knaresbro', Shildon, and many other places where she had been instrumental in winning gems for the Saviour's Crown.

"Bright be the place of thy soul,  
No lovelier spirit than thine;  
Ever burst from its mortal control,  
In the land of the blessed to shine.  
On earth thou wast all but divine,  
As thy soul shall eternally be;  
And our sorrow may cease to repine,  
When we know that thy God is with thee."



## CHAPTER VIII.

### THE REMEMBERED JEWEL.

THE Sapphire is a very precious and valuable Jewel. It is of a beautiful colour; the colour of the sky on a bright clear day. It was the fifth among the Jewels in the breastplate of the Jewish high-priest; and the second among the foundation stones of the heavenly Jerusalem. A lady in London has two which are worth nearly £40,000 each. Would it be possible for this lady to lose one or both of those Jewels, and forget that she ever had them in her possession? We think not.

We read in the book of Exodus that, when Moses went up to the top of Mount Sinai, God wrote, with His own finger, the ten commandments on two tables, or slabs, of stone, and gave them to Moses. The Jewish writers say, "That those tables, on which the commandments were written, were composed of this very Jewel. They were slabs of Sapphire. The people

would never forget the remarkable scene when Moses came down from Mount Sinai, covered with the brightness and glory of God.

When the Saviour was on the Mount of Transfiguration, His disciples saw a wonderful change come over Him. His face grew brighter and brighter till it shone with a light above the brightness of the sun. His clothing seemed to be changed by supernatural power until it all turned white, and became as pure and beautiful as the spotless snow. The disciples would long remember that magnificent sight.

Some that have been eminently righteous are had in lasting remembrance on earth. The subject of this Memoir who finished her mission in the spring time of life, is still held in affectionate remembrance. When she

“ Fell in her saint like beauty  
Asleep by the gates of light.”

We sorrowed for her, and said, “ How mysterious ! cut off when so full of promise ! ” But she has left behind her a sweet influence like the fragrance of flowers. A legacy which is better than mines of wealth. Love towards the Saviour was the theme of her life, it prompted her to warn and reprove the careless sinner, to comfort and console the mourner. A life like this is worthy of our imitation, and can never be forgotten. For the Psalmist says : “ The righteous shall be had in everlasting remembrance.”

A few of the communications sent to the bereaved family testify how greatly her character was admired, friends from many parts of the country sent letters of condolence, and wished to purchase her photograph, and the number sold in a short time amounted to £9 10s., which was devoted to Strensall Chapel the Sanctuary she so dearly loved, and the interests of which lay so near her heart, others manifested their respect in preaching funeral sermons in various parts of the country.

Shortly after her death the following paragraph was written and inserted in the 'Primitive Methodist' by the Rev. R. Tanfield, who visited her during her affliction.

"Ellen the daughter of Anthony and Jane Webster, has been cut down at the early age of nineteen years, after a very brief term of sickness. She was brought to Jesus about five years ago, and during the past three years has laboured ardently and successfully as an evangelist. Her labours have extended far beyond our own Circuit, and many have rejoiced to listen to her simple and impassioned utterances of evangelical truths, while not a few have been led to decision and salvation in connection with her labours. Her constitution was always slender, and her love and zeal were a flame too intense for the fragile frame that held it. No consideration of personal health could keep her away from her blessed work if there was the possibility of getting

to it. Her day was brief but brilliant. Her days of sickness were days of joy and triumph, her only regret was that she had not taken a little more care of her health. She went home to the rest of the faithful October 1st, 1876."

The Rev. C. Stockdale wrote, "Dear Friends, your letter came to hand this morning informing us of the death of your dear and lovely daughter, Ellen. The Master has called at last, and she has gone to her elder Brother's Residence, "the Palace of the great King."

"But is she dead, no, no, she lives  
With God above the skies,  
To Him eternal praises gives,  
That she has won the prize."

I deeply sympathize with you and your family in the great loss you have been called to experience; but your loss is her eternal gain. Her life has been only like a dream; but how full of interest and moral grandeur. What a number of precious souls she has, with the blessing of God, won to Christ; and left behind her as a glorious legacy to your family, the Church, and the world. I have no doubt in my mind that your dear daughter is at home in the presence of God."

I imagine I see her standing before the throne, with the blood washed, shining in a splendid white robe, and with a glittering crown on her brow, full of sparkling gems each one representing a soul won for Christ "they that be wise shall shine as the brightness of the firma-



ment but they that turn many to righteousness as the stars for ever and ever." October 18th Mr. Kennington wrote. "We were sorry to hear of the death of your dear sister Ellen, we are sure you must feel your loss very much, we feel the loss of her at Market Weighton. When she was labouring amongst us, many sinners were converted from sin to holiness from Satan to God. Many of those are now useful members in society, and I have no doubt they will praise God as long as they live, that your dear sister came to Market Weighton; She made her home at our house, and we enjoyed her conversation very much; she loved to talk, sing, and preach about Jesus on earth, and I believe she has gone to walk and talk with Jesus in Heaven."

"E'en death is endless gain to "her,"  
Whose life to God was given;  
To Earth her eyes she gladly closed,  
To open them in Heaven.  
"Her" toils are past, her work is done,  
And "she" is fully blest,  
She fought the fight, the victory won;  
And entered into rest."

Oh, that God may help each of us to meet her in Heaven.—Amen.

Mr. S. J. Horner, of West Scrafton, wrote, "I received your letter informing me of the death of your dear sister Ellen. I had not heard any thing until yesterday when I heard that her funeral sermon was preached at Rise Carr, on the previous Sabbath. How startled I

was and I have been so troubled since, little did I think that when I saw her at Middleham, it would be the last time on earth, although I felt all the while she was preaching as if my heart would break, but I could not account for it. I never felt so much at leaving any body in my life before. I loved her so much because she was so kind and good. I never saw one equal to her. I have sometimes thought that the Lord ought to have spared her life, she was so useful in his service. But as it was the will of God to take her to Himself, we ought to be reconciled to it, though sometimes it is hard work to say "Thy will be done." What a trouble it must have been to you to part with such a dear sister, but the blessed consolation is we can meet her in heaven."

"Where sickness sorrow pain and death,  
Are felt and feared no more."

Mr. G. Oliver, Old Malton, wrote, "Dear Friend, the news of your sudden and sad bereavement was very startling. I thought how frail is life. You have my deepest sympathy and prayers. It is very hard work to be parted from our dearest friends but such is the will of God."

"Friend after friend departs,  
Who hath not lost a friend ;  
There is no union hear of hearts,  
That finds not here an end."

"Ever since I knew your dearsister I have had the impression that she was a very pious young woman, her

whole heart was engaged in the work of the Lord and her whole desire was to win souls to Christ. Little did I think the last time I saw her that her work was so near done. May we all meet her in heaven."

Mr. Beal, of Shipton wrote, "I was very sorry to hear of your dear sister's death, I thought a great deal about her because it was under her preaching that I was converted, at Market Weighton on the 14th day of February, 1875. She has left the Church militant and joined the Church triumphant. When preaching she often used to speak of the rest that remains "for the people of God."

She has entered into that rest, and when this short life is ended if we are faithful

" We shall meet beyond the river,  
Where the surges cease to roll."

Mr. S. T. Waudby, South Cave, wrote, "Just a line in reply to your kind but sorrowful letter. We feel for you. I know just how you would feel. I passed through a similar trial about four years ago, when I lost my eldest sister under very painful circumstances, and you will not be surprised when I tell you I feel I have lost another in your dear sister, for I loved her dearly. But my dear friend there is one cheering thought that she is with Jesus, and if we are faithful, we shall meet her again in our Father's house above. I cannot tell you how much she is lamented and respected by the people here. We are glad to hear that

you are thinking of having her life published, may God bless you and help you to bear up under this heavy trial."

Mr. W. Beaston, of South Church, wrote her parents : "I received your sorrowful letter informing me of the death of your dear daughter Ellen, and as I have lately suffered from a similar bereavement, I can all the more deeply sympathise with you in your loss. Your daughter was just such a child of which any father or mother might be justly proud, and one that the world could ill afford to spare, for such persons are few and far between. My acquaintance with her was only limited, but it was long enough to convince me that she was one of those persons to whom God had given rare gifts and graces. Since her death I have often said to my friends that she was the very best young woman I ever had the pleasure of meeting with as a labourer in the vineyard of the Lord. Her loving disposition, deep religious experience, and ever-flowing sympathy for suffering humanity endeared her to me so much, that when I heard of her death I felt as much as if she had been one of my own. May the Lord help us to be reconciled to his righteous will and enable us to say "The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord."

Mr. William Smith, of South Cave, wrote : "I deeply sympathise with you in your sudden bereavement. Your dear daughter was much respected in North Cave

Circuit, but by none more than myself and family because she was the means of leading my son who is now a Local Preacher to the Saviour. Her labours will not soon be forgotten. I can feel deeply for you, and seem to have a share of your loss. I could weep over the departed as if she was one of my own. May we be ready when the Master calls from the Church below to the Church above. The following beautiful poem written in remembrance of Ellen, is by Henry Brown, of Old Shildon, who became acquainted with her during her visit to that place:—

“ And can it be that she has gone,  
That here her earthly race is run,  
So useful young and fair.  
Ah well! she was beloved on earth  
A jewel bright; Heaven speaks her worth  
By calling her up there.”

Will those sweet lips no more let fall,  
To congregations great or small,  
The blessed gospel plan.  
Are they for ever sealed in death,  
No more inhaling vital breath  
Which keepeth life in man.

And have those eyes quite lost their sight  
Shut out the landscape and the light,  
And closed to all below.  
What beams of light they once could shed,  
Bright windows in that busy head,  
How heavenly was their glow.

And is that voice for ever still,  
Will it no more our spirits thrill  
    With blessed gospel notes ;  
And has that brain done working now ;  
And is that once industrious brow  
    Now quite devoid of thoughts.

No more she'll wave that nimble hand,  
Except in yonder better land ;  
    Her happy home above.  
Her Preacher's spirit, strong and hale,  
There oft will cite the good old tale  
    Of Jesus and his love.

Why has she gone so very soon,  
With her the day was not yet noon,  
    Not half round went the clock.  
Her sun fell from its morning height,  
And so e're noon 'tis sudden night,  
    And sad we feel the shock.

Why was she sent to us at all  
If Heaven intended thus to call  
    Her from us thus away.  
She was but lent to us awhile,  
To shed on earth her transient smile,  
    Not permanently stay.

We fondly would have kept her here,  
And let her work from year to year,  
    But no that could not be.  
For God designed her better things,  
Furnished her soul with heavenly wings  
    And took her home to see

His glorious face in Heaven above,  
That land of everlasting love,  
    Where he rewards his own.

There in a robe of shining white  
She stands among the Angels bright,  
And on her head a crown.

A star to shine but a short space,  
A beacon in a lonely place,  
Poor wandering souls to guide—  
To Christ the Saviour of mankind,  
Where all may full salvation find  
And shelter in His side.

Her earthly labour now is done ;  
Her everlasting rest begun ;  
And Heaven her toil repays.  
She's left this world with all its strife,  
Entered upon eternal life,  
And sings in endless lays.

Sing on, dear Sister, sweetly sing,  
And on thy harp sweep every string ;  
And bring out every tone—  
Of melody that Angels know,  
Seraphs above or men below,  
To praise the great Three One.

We would not ask thee to lay by  
Thy harp of gold, and through the sky  
Come back to this poor state.  
But we would rather come to thee ;  
And in thy blest felicity  
With thee participate.

May we like thee our cause fulfil,  
Cheerfully do our Father's will,  
Until the word is given.  
And then with joy the call obey,  
And soar to realms of endless day,  
To meet thee up in Heaven."

Though Ellen has passed away to a nobler sphere of action, yet she is held in sacred remembrance by a large circle of members, teachers, scholars, and friends. But there is a higher sense in which she will be had in everlasting remembrance by the Judge of the universe at the last great day. The prophet Malachi says, "Then they that feared the Lord spake often-one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."—iii. 16, 17. In ancient times great kings had books of remembrance written and read before them, in which were entered all the services done, when, and by whom, as recorded in the book of Esther, ii. 23, "and it was written in the book of the Chronicles before the King." "So God in like manner records the services of His devoted servants, that in the grand review day He may say unto them, "Well done, enter thou into the joy of thy Lord." The Lord has a book for the sighs and tears of all His followers; and for the pleadings, labours, and successes of His servants. The Psalmist says, "Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book? lvi. viii. "Precious in the sight of the Lord is the death of his saints;" so are their tears, not one of them shall fall to



the ground. God will remember and review them, as we do our accounts which we have booked. Paul was mindful of Timothy's tears, and God will not forget the sorrows of his people; He will comfort them according to the years wherein he has afflicted them, "what was sown a tear will come up a pearl."

"There is an hour of peaceful rest,  
To mourning wanderers given,  
There is a tear for souls distress'd,  
A balm for every wounded breast,  
'Tis found above in Heaven

There is a soft, a downy bed;  
'Tis fair as breath of even';  
A couch for weary mortals spread,  
Where they may rest their aching head,  
And find repose in Heaven!"





## CHAPTER IX.

### THE NUMBERED JEWEL.

**E**ARTHLY Monarchs have their jewel-rooms, in which all their beautiful and valuable pearls, gems, and diamonds are most carefully numbered and put into their "caskets." So there is a day coming when God will number his jewels, He will gather them from their dusty beds in which they are now sleeping, and put them into his own jewel-room. Matthew says, "He will gather His elect from one end of Heaven to the other—His jewels will then be made up and ready to set in His crown as a royal diadem for ever. Ellen will be numbered with God's jewels on the resurrection morn. She was not doubtful as to what would become of her body, whether it would for ever mingle with the dust or it would be raised again. She had no melancholy ideas of annihilation; no, she had confidence in the Saviour's promise when He said, "for the

hour is coming in the which all that are in the graves shall hear His voice, and shall come forth." This doctrine cheered her heart, confirmed her faith, and directed her view to that auspicious morning when her soul should return to its casket of clay. She had confidence that every atom of her body would be preserved though it should be scattered in a thousand directions. When speaking to a friend upon this subject, she said "with joy my eyes shall behold the descending Saviour, a luminous cloud his chariot, come to claim his own." "And oh,"

"With what glad accents shall I rise  
To meet my Saviour in the skies,"

Bless God I believe

"My ashes then in golden urns,  
When Jesus for his saints appears,  
Delivered up shall be.  
Each scattered atom shall unite,  
And oh ! how dazzling is the sight,  
What perfect symmetry."

In the morning of the resurrection her body will return from the dust refined, purified, and adorned with the most exquisite beauty, and it will be re-united to her soul from which it was parted by the hand of death—for this corruption must put on incorruption, and this mortal must put on immortality—

"Sons of God by blest adoption,  
View the dead with steady eyes;  
What is sown in corruption,  
Must in incorruption rise."

She will be numbered with God's jewels on the day of judgment, and her triumph will be honoured with the acclamation of angels, the shouts of victory; a seat at the right hand of God; and an eternal weight of glory; her body and soul will be glorified; she will be assimilated to the likeness of Christ; and will bear His image upon her heart; her whole being shall participate in celestial happiness; her hands shall pluck the fruit from the tree of life; her feet which once run on errands of mercy shall walk the streets of the new Jerusalem; she shall gaze with ineffable delight upon the King in His beauty seated upon his radiant throne; her tongue which sung the praises of God so sweetly on earth, and proclaimed salvation to dying men, shall sing the song of Moses and the Lamb; her heart which yearned for the spiritual emancipation of hundreds of blood-bought immortal souls shall overflow with immortal pleasure; but her love will not be more intense in its exercise than sublime in its object, every sentiment of her mind, feeling of her soul; desire of her bosom, expression of her tongue, deed and purpose of her life in Heaven will be, "holiness to the Lord." Then she will have changed her pilgrims staff for a palm of victory; her helmet of salvation for a crown of glory; her perishing tabernacle for an incorruptible inheritance; and the day of dissolution for the day of her coronation; her person shall no more be assaulted by enemies, endangered by affliction, nor exposed to the possibility of

grief. Whatever may be her employment in heaven, she will never be fatigued, never be languid in her energies, never require repose for the renewal of her strength. Eternity is the duration of her being, the perpetuity of her undiminished powers, the consummation of her desires, the completion of her highest hopes, and the stability of her blest inheritance.

“ With such a prospect should we grieve  
When called our earthly house to leave,  
And part with all below ?  
A nobler house is ours above,  
From which we never shall remove ;  
Our God ordains it so.”

She will be numbered with the Patriarchs and Prophets, the Apostles and Martyrs, the Reformers and the whole elect of God's jewels, which will be gathered from all parts of the world, all ages of time, and all the diversified conditions of human life, to dwell with the King of kings and the Lord of lords. She will be numbered with the Royal guests of the marriage supper of the Lamb, and will sit down with Abraham, Isaac, Jacob, Wesley, Whitfield, Clowes, H. Bourne, Petty, Blackburn, Smith, and some of her converts in the Kingdom of God. Though the Saints will be collected from all nations, they will appear in one dress, be called by one name, sit down in one place, and eat and drink at the Lord's table for evermore.

She will be numbered among the Angels, and have them as her eternal companions. Paul says : “ Ye are

come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of Angels ! ” Angels, then, it is evident, are the companions of the redeemed in heaven ; a privilege which words cannot describe nor imagination conceive.

She will be numbered with the Kings and Priests of God’s Royal household. Christ says : “ He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his Angels.” In former times white raiment was the clothing of Priests and Kings ; and God’s Saints shall be clothed with white raiment and become Kings and Priests unto God ; they shall “ sit upon thrones, judging the twelve tribes of Israel ; ” and shall “ reign for ever and ever.” Ellen overcame, fought the fight and won the victory, and her honours will not fade through ceaseless years. Her name will stand engraved upon imperishable monuments, amidst the glories of paradise, as the heroine that vanquished the mighty powers of darkness, and triumphed over sin, Satan, the world, and death. Her triumph will never end ; her palm will never fade ; the brightness of her glory will never be extinguished ; her Christian crown of amaranth will never be annihilated by age.

On the brow of mighty Monarchs, may sparkle many a gem,  
And gold and pearls and jewels, may deck the diadem ;  
But it shines with earthly lustre, it will tarnish and decay,  
While the Christian’s crown of amaranth will never fade away.

Proud were the mighty Conquerors, crowned in Olympic  
games,

They deem'd that deathless honours were entwin'd around  
their names,

But ere was soon the parsley wreath, and the olive, and the  
bay,

While the Christian's crown of amaranth, will never fade  
away.

With harp of angel melody, and a palm branch in his hand,  
The Saint 'mid circling spirits, round the golden throne shall  
stand,

And his song shall be enduring as Heaven's eternal day,

And his victor crown of amaranth shall never fade away.





## CHAPTER X.

### THE SUMMARY OF CHARACTER.

ON writing this memoir the following characteristics in Ellen's religious life have been observed. She was distinguished for her *piety, prayer, faith, humility, diligence, earnestness, perseverance, and success*. This consisted in having fellowship with the Father and with his son Jesus Christ. Her eminent piety gave her much joy in reflection and blessed her with a peaceful tenor of mind, a lightness of heart, and a sober cheerfulness which none but those who have experienced religion can conceive; but no one can say this of the world's pleasure and enjoyments. We must be holy if we would be happy.

*Importunate in Prayer.*—She lived in the daily practice of prayer and spent hours in wrestling with God for the salvation of sinners, when others were taking rest in sleep. She pleaded earnestly the promises of God and often realised the desire of her heart. What the



key is to the watch, prayer is to the soul of a Christian; it winds it up and keeps it going. So by importunate prayer she wound up her soul and kept it beating in harmony with the will of God. Christian Evans says: "prayer is the rope in the belfry; we pull it, and it rings the bell up in heaven. Keep on pulling it, and though the bell is so high up that you cannot hear it ring, depend upon it, it can be heard in the tower of heaven, and is ringing before the throne of God, who will give answers of peace according to your faith." Ellen rung the bells of heaven, until there was joy in the presence of the angels over sinners turning to God.

*Strong Faith.*—She believed that the gospel was a system of glad tidings of great joy to man, full of precious promises applicable to his state; replete with the unsearchable riches of Christ, and that it was calculated to inspire all who repent with a hope of heaven. This genuine faith produced in her life supreme love to God, constant obedience, inward purity, peace and comfort, patience and fortitude. By faith she became a child of God, walked in the path of life, stood steadfast in the evil day, and overcame the trials of the wilderness. This is the victory that overcometh the world, even faith.

*Exemplary Humility.*—She walked safely in the valley of humility. This was one of the principal graces of the Holy Spirit which dwelt in her heart, and which she considered was essentially necessary in forming the

character of a true Christian. She knew the value of the grace of humility as represented in the word of God. "Though the Lord be high he giveth grace to the lowly." Generally speaking, those that have the most grace, holiness, intelligence, and the greatest gifts, are the most useful and have the most humble views of themselves. He that humbleth himself shall be exalted, therefore, be clothed with humility.

*Deligent in Preparation for the Pulpit.*—The only time that she had for this important duty was in the evening, and often it was performed after the family had retired to rest. When her health and circumstances would allow she took her share in domestic duties at home, and then devoted the evenings to study; often sitting up till one or two o'clock in the morning reading her bible, holding communion with God, sermonizing and praying for the salvation of souls. Her discourses were well arranged—plain, practical, and impressive expositions of the texts she preached from, and were delivered in a very attractive and effective manner.

*Earnest in Effort.*—Many careless sinners have been attracted by the earnest manner in which she gave out the hymns, announced the text, preached the sermon, and offered prayer on behalf of the ungodly. Her earnestness was one of the secrets of her power and successes as an evangelist. Whether she sung, prayed or preached, she did all earnestly and with a single eye to the glory of God. A Chinese con-

vert once remarked, in conversation with a missionary,—"we want men with hot hearts to tell us of the love of Christ," and Ellen's heart was all on fire with the love of Christ, to save souls from death.

*Indomitable Perseverance.*—She gave all diligence to make her calling and election sure, this was her constant and steady aim through life; how much better it would be for the Church of Christ if this rule was better practised among professing Christians. She did not let her heart fail her in the evil day, but was valiant in perserving against all opposition, and resisting every enemy, the world, the flesh, and the devil. And *we* must strive to enter in at the straight gate, for many shall seek to enter in and shall not be able.

*Remarkable Success.*—The Saviour in his beautiful sermon on the mount, said, "wherefore by their fruits ye shall know them." In the brief period of two and-a-half years Ellen preached 350 sermons, conducted many love feasts and prayer meetings, contended with infidels, conquered devils, and won 528 souls from satan to God. Christ says: "Herein is my Father glorified, that ye bear much fruit." And we have never read of a young Christian who has been more successful than Ellen in bearing precious fruit to the honour and glory of God—

"Jesus is worthy to receive  
Honour and power divine,  
And blessings more than we can give,  
Be Lord for ever thine."



## CHAPTER XI.

### THE FINAL ADDRESS.

**T**O the young Converts, who under the faithful preaching of your young friend, and the light of the Holy Spirit, were led to behold Christ as your Saviour; you were convinced that you were guilty; you repented, believed in Christ, and obtained pardon. The dear departed is not set before you as a perfect model. She was human and like other Christians, she had her imperfections, failings, and besetments; but these were very small when compared with the graces of the Holy Spirit which adorned her Christian character. However, you may be safely recommended to copy her example of piety, prayer, faith, humility, diligence, earnestness, watchfulness, holiness, usefulness, perseverance, and success. Make the Bible the standard of your life, and it will become more precious to you than gold or silver, it will be a lamp to your feet, and a light to your path; read it daily until you can say

with David "Oh! how I love thy law," "Thy statutes have become my songs in the house of my pilgrimage." Live in the spirit of prayer and keep up communion with God; be regular and punctual at the means of grace; aim at being useful in the cause of Christ, "Be not weary in well doing, for in due season you shall reap if you faint not."

"Ye ransomed ones, who through her cries  
Was led to seek your sins forgiven,  
Press on, you'll meet her in the skies;  
Beyond the storms of time—in heaven.

And when you come to cross death's ford,  
Let faith and hope your spirit guide;  
Yours is the promise—God's own word,  
I'll bear you o'er the swelling tide.

Yea, as you pass the golden gates,  
And see the number round the throne,  
Amidst the rest, our sister waits  
To welcome you, but not alone.

No, not alone, your Saviour cries  
I bid you welcome! happy day.  
No, not alone, all heaven replies  
Come in ye heavenly guests for aye."—T. J. G.

A word to the Backslider. It is possible that some of those persons who were converted under the labours of Ellen may have made shipwreck of faith, and of a good conscience, crucified the Saviour afresh, and put him to an open shame. Dear reader, are you one of that number? If you are, say with the Prodigal Son,

"I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son, make me as one of thy hired servants." O, poor backslider, there is no one that will sympathise with you so much as your heavenly Father, none that will give you such a free and hearty welcome as he will. Go to Him, poor as you are, and He will adopt you into his family. He says, "I will heal all thy backslidings, and love thee freely." To the unconverted. Do not be deluded by supposing that you can be happy in this world without repentance towards God, and faith in the Lord Jesus Christ. You may laugh and dance with your gay companions, sail in pleasure boats, or travel in excursion trains on the Sabbath, but all this is no proof that you are happy. Thousands go on in this way, and seem merry for a time before men, but they carry about with them a lurking sorrow, and at last their sins will find them out. Christ says, "I tell you nay, but except ye repent, ye shall all likewise perish."

In conclusion, a few remarks to those earnest Christian workers who took such a deep interest in the special services conducted by Ellen. She has gone because she has finished her work on earth; but you are left in the battlefield. See that you war a good warfare, "Fight the good fight of faith," and endure hardness as good soldiers of Jesus Christ: though you have to fight against the evil propensities of your own hearts, the

temptations of the world, the powers of darkness, and the devices of Satan. You may, through Christ, win the battle, and shout victory; but in order to do this you must put on the whole armour of God, that ye may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood but against principalities, against wickedness in high places. Your victory will arise from your connection with Christ who died on the cross, who conquered and shall conquer; he will give you the spirit of faith and prayer, and clothe you with the whole *panoply* divine. Jesus persevered and triumphed, and angels came and ministered unto Him. Follow Him and He will minister to your wants; and when the last temptation is over, the race run, the battle won, angels will come and minister to your triumphant spirit as they did to Ellen's, and bear you away as happy conquerors, to the palace of the King of kings and Lord of lords.

“ Farewell faithful friends I must now bid adieu  
To those joys and pleasures I've tasted with you;  
We've laboured together united in heart,  
But now we must close, and now we must part.

Farewell dear young converts, I leave you likewise,  
And hope I shall meet you with Christ in the skies;  
Oh, who will turn back, and his Saviour deny?  
Like Judas, the traitor, betrayed him and died.

“ Farewell, trembling sinner, sad time now with you,  
My heart sinks within me to bid you adieu;  
One step back or forward may settle your doom,  
'Mid the glories of heaven, or eternities gloom.

“ Farewell, every hearer ; I now turn away,  
No more shall we meet till the great judgment day ;  
Though absent in body remember my prayer,  
And I'll meet you in heaven—there is no parting there.

Home ! home ! sweet, sweet home !  
Prepare us, dear Saviour, for yonder blest home.”









